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THE receipts for March from donations were in advance of those for the corresponding month last year by over $5,000, making the advance from donations for the first seven months of the financial year $6,030.05. The amount received from legacies for March was less than that received a year ago by over $11,000, making the loss from legacies for the seven months $14,602.24. The total receipts, therefore, from these two sources are less than those of the preceding year at the corresponding time by $8,572.19.

THE Ninth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., from the eighth to the fifteenth of June next. Men or women who have been, or who are, foreign missionaries connected with any evangelical society, will be entertained during the week without charge, through the kindness of Dr. Henry Foster, the head of the Sanitarium. It is expected that the session will be of unusual interest.

WE call attention again to a statement made in our March number in regard to the Annual Report of the Japan Mission of the American Board, which will appear about June 15, making a pamphlet of not far from 100 pages. This report will be of unusual interest to all who desire information about the progress of Christian work in Japan. Those sending twenty cents to this office, or to the agents of the Board in New York, Chicago, or San Francisco, will receive a copy by mail some time in July.

Our Day, for April, contains a vigorous article by Rev. J. L. Atkinson, in reference to the treaty relations of Japan and America, in which it is stated that a treaty was once negotiated between Japan and the United States, restoring to the former power its tariff and judicial autonomy; but made operative only on the condition that the other Powers should make similar arrangements. This condition having failed, the treaty failed. The United States has thus recognized the justice of Japan's demand. Mr. Atkinson urges with much force that our government should remove this condition, and take independent action and "*offer* to restore to Japan freely and fully the judicial and tariff autonomy we took from her in the days of her ignorance and weakness." The first and sufficient argument for such a course is that it would be just; and we may well consider also what a prestige it would give to our country throughout Japan.

We have been interested in the extended reports given in the London papers of the debates in the British Parliament, covering two sessions, upon the proposed government grant of $100,000 for the survey of the Mombasa and Victoria Nyanza railway. It was made a government measure, Mr. Gladstone, Mr. Bryce, and others of the Liberal party opposing the grant. The measure was advocated solely on the ground of its relations to the suppression of the slave-trade, and as one step in the carrying out of the proposals made in the Brussels Agreement. The opposition claimed that it was committing the empire to a scheme which might involve ultimately the necessity of annexation; to which the ministers replied that the expenditure of $100,000 would give nothing but authentic information in regard to the means of reaching Central Africa. In the vote which followed, the government was sustained by a majority of ninety-eight, and the survey will no doubt proceed. But it looks much less likely than it did a while since that the British government will assist in the building of the railroad.

A singular blunder appears in an article by ex-President White, in *The Popular Science Monthly* for March, in which the American Board is made responsible for certain transactions at Beirut, Syria, with which the Board had no more to do than President White had with arranging the orbit of Jupiter. Our impression is that the Presbyterian Board of Missions, which is engaged in work at Beirut, has nothing to do, except indirectly, with the affairs of the Syrian Protestant College, to which institution President White's criticisms refer. When a writer, in the interests of science, makes charge against a public organization, even if it be religious, it is well enough to be accurate.

In some parts of India there is, without question, a famine prevailing. The area which suffers is directly west of Madras, and is not so large by any means as that covered by the famine of 1877. Now there is a famine of water as well as of food. The fields are simply beds of dust, and the inhabitants have no means of subsistence. Government is doing what it can to alleviate the distress, but the prices of grain are enormously high. In our own Madura Mission there is suffering from the high price of provisions, but there is, as yet, no famine. Some relief will come if there are the usual rains during April and May.

With deep regret we learn of the sudden death, on April 9, of the Hon. Arthur W. Tufts, of Boston Highlands, a Corporate Member of the Board, who for sixteen years has been one of its auditors. Mr. Tufts was also treasurer of the funds for Euphrates College at Harpoot, Turkey. In these and in other places of trust Mr. Tufts rendered freely most valuable service, and his loss will be deeply felt.

The latest report from Dr. Pentecost's work in India is of a series of public services held in Madras, a part of the time in the churches and a part of the time in a tent, in order to accommodate the large congregations. At the end of the third week of these services nearly 100 persons are believed to have entered newly upon the Christian life.

It is with a sense of deepest shame that we refer to the action of the National House of Representatives in passing a bill for the exclusion of the Chinese, which confessedly violates the treaty pledges we have solemnly made with the Chinese government. It would seem as though those who favor restrictive legislation in regard to the coming of Mongolians to the United States would be satisfied with the laws now upon our national statute book. But the proposed legislation goes far beyond that, and allows no Chinese to enter the country except as, under certain conditions, the Secretary of the Treasury may admit those who come to the Columbian Exposition. The narrowness and harshness of this proposition should condemn it; but the worst feature in the measure is the open and deliberate violation of the plighted faith of the nation in abrogating a treaty which we have made with China, and which she has scrupulously observed. The effects of such a legislation, should it be consummated, would be most disastrous to all our interests in the East. What faith can the nations of Asia place in the most solemn promises made by our government? We cannot believe that our Senate, or, should that fail us, that our President, will allow such a monstrous piece of legislation to be enacted.

A telegram from Shanghai reports that, under the pressure of foreign ministers in Peking, the government has ordered the arrest of Chou Han, the notorious leader of the hostile movement against foreigners in the province of Honan. This is the man who, with diabolical ingenuity, had procured the publication and scattering of the cartoons to which we referred last month, for the purpose of inciting the people to drive out the foreigners. Chou Han acknowledges his responsibility for these publications, and the government has been afraid to touch him lest it should cause a rebellion. It remains to be seen what will be the result of the order for arrest, which the foreign diplomatists have constrained the government to issue.

Letters will be found on another page from Ruk, Micronesia, which have reached us by a chance vessel. We have also a brief note from Captain Garland, of the *Morning Star*, written at Butaritari, January 11, in which he reports that up to that date the *Star* had had a prosperous voyage. At the time of writing, however, the weather was trying. He reports that the latest tidings from Ponape were dated November 10, and that there had been no fighting on that island recently. Letters sent from Kusaie have not reached us, and we have only a brief note from that island bringing no special news. The *Star* is expected to arrive at Honolulu by the middle of April, and we shall hope in our next number to give a report of her voyage.

Rev. Dr. Storrs, Rev. Dr. Rankin, and Hon. Chester Holcombe, of the Committee appointed by the American Board at its Annual Meeting to make representations to our government concerning the outrages perpetrated by the Spaniards in the Board's missions in the Caroline Islands, had an interview with President Harrison, at Washington, March 17, the President listening most courteously to extended statements presented him, and promising to give at once his personal attention to the matter.

On several occasions in former years churches purchasing new communion furniture have kindly given the sets they discarded for some new churches in foreign lands. Just now there comes a request from Rev. Dr. G. F. Herrick, of Marsovan, Turkey, for three simple sets for the churches in Vezir Keupru, Zille, and Fatsa, which are promising out-stations of Marsovan, but where the people are poor. A single flagon with two plates and four cups would suffice for each set. Are there not some churches that would willingly send us second-hand sets to meet this need?

Letters have been received at Berlin from Emin Pasha. In one of these, written at Mswa, on the western shore of Lake Albert, Emin states that the situation in Uganda and Unyoro is very bad, owing to the perpetual conflicts between the Mohammedans and the Christian natives. Before his arrival the region between Mounts Gordon Bennett and Ruwenzori had been ravaged by slave-hunters. For six days Emin had followed the track of one of these ferocious Arab chiefs, Omar-ben-Challid, and had seen not less than fifty-one corpses, thirty-nine of which had the neck broken. Further on he encountered twenty-three natives, men and women, who were dying of starvation. They declared that they were part of a caravan of 1,200 natives captured by the Arabs, who were taking them as slaves toward Mengo. They had managed to escape. A later telegram from Berlin reports that Emin Pasha had arrived safely at Equatoria, having had, on his way from Wadelai to Kiri, a battle with the natives, commanded by officers who had rebelled against him. Emin seems to have successfully coped with all the obstacles which stood in his way.

Among the centenary contributions received by the English Baptist Missionary Society was one from the native Congo church at San Salvador, amounting to £33 14s. 3d. (about $165), forwarded by the deacons of the church, Nlekai and Kivitidi, with a letter thanking the Society for the gospel which has done them so much good, and with the prayer that it may help to send out more missionaries "to those that are in benighted lands like ours." The subscription list is printed in full, and contains the names of forty-five native men and women, whose offerings were all in goods. the largest being "one pig and one piece of cloth." This certainly is a remarkable offering from people just out of heathenism, who, it is said, took up the matter entirely by themselves, and with great self-denial, but with equally great joy, made their large contribution.

A leading article in *The Church Missionary Intelligencer* for March, written by the senior secretary of the society, Rev. C. C. Fenn, is upon the opium monopoly in India, and it expresses the hope "that before many months are passed, say within three or four years, the anti-opium feeling will have gradually become so strong as to sweep all before it." The article suggests that the embarrassment connected with the suppression of the manufacture and sale of opium is simply pecuniary, and that the net loss in annual revenue would not be more than four millions of pounds. That it justly regards as a mere bagatelle compared with the gains which would result from the removal of the disabilities under which both India and China now suffer from the toleration of the traffic.

It is with sincere regret that we learn from the March number of *Regions Beyond* of the prostration by paralysis of Mrs. H. Grattan Guinness. Mrs. Guinness has been a most able writer, as well as an efficient aid in the work carried on by the "East London Institute for Home and Foreign Missions." We have often had occasion to refer to articles that have come from her vigorous pen. We are glad to know that at the last date there had been a remarkable improvement in her health, and we share in the hope that she will still be spared to the work to which she and her husband have devoted their lives.

In the same number of *Regions Beyond* from which we learn of Mrs. Guinness's illness, we find a summary made by her of a recent "Blue Book," issued by the British government, in reference to the consumption of opium in India. This book contains a collection of opinions from British officials in India and Burma, in regard to the use and traffic in opium. It was presented to Parliament on the day of reopening, February 9. The testimony of these Indian officials is of such sort that no reasonable man can hereafter deny, as some have hitherto done, that opium-smoking is a most degrading vice and a great source of crime. It is clear that the use of the drug is rapidly increasing, and that as a consequence the people are being rapidly corrupted and impoverished. Most of the officials agreed that it is entirely practicable to prevent the sale and use of the drug, since it can be done by prohibiting the cultivation of the poppy. Ardent spirits can be distilled in secret places, but the poppy cannot be grown except in the open field, where it is visible. Hence the suppression of the production of opium is practicable. An astonishing fact is brought to light in Mrs. Guinness's article, as to the profits of the government in the opium traffic. Sir Charles Aitchison shows that the opium cultivator obtains only about twenty cents as profit on a *seer* (about two pounds) of opium, while the government obtains nearly $22 profit on the same amount. Governments as well as individuals will be slow to see a wrong where such profits are at stake. But where will be the profit if they lose both the bodies and souls of their people?

The following passage, taken from a letter of one of our missionaries in Japan, may be suggestive and helpful to some of our young ladies who are preparing to go abroad. The missionary writes as follows: "When I first came here I was besieged on all sides to teach knitting, and never having used knitting-needles at all, I felt as if my education had been most sadly neglected. To what purpose could I use my Latin and Greek when I could not even wield the knitting-needles? I longed for the knowledge of my grandmother. Not having any one by me to tell me anything of the art of knitting, I procured a book on knitting and sat down to study it with needles in hand. It was a many days' struggle, but I have been so thankful for the help it has been to me! Many and many a woman have I taught to make stockings and mittens and shawls and collars and wristlets and baby's socks, etc. If any of you are contemplating coming to Japan as missionaries, I beg you will not come out as ignorant as I was on that subject. It has been a wedge into many a woman's heart in Japan by means of which the gospel of Jesus Christ has entered."

Whatever encourages united prayer for missions among smaller or larger circles in our churches emphasizes and strengthens the most vital instrumentality which God has appointed for bringing the world to Christ. We are glad to call attention, therefore, to a plan suggested by one of our working pastors, the Rev. F. B. Makepeace, of Springfield, Mass., for the organization of prayer circles, in which the various branches of missionary work, at home and abroad, shall be remembered each week. A card has been prepared in the following form: —

THE . . . . . PRAYER CIRCLE.

Formed 189

The American Board	Sunday
The American Home Missionary Society	Monday
The American Missionary Association	Tuesday
The American Congregational Union	Wednesday
The American College and Education Society	Thursday
The Congregational Sunday-School and Publishing Society . .	Friday
The New West Education Commission	Saturday

We solemnly covenant together to pray for our Missionary Societies according to the plan above and to be thus bound until *189*

Then follows a space for names of those who will join the circle. This plan has the merit of great simplicity in the organization, and yet it would serve to unite and draw out the supplications of Christians for objects which ought to be dear to their hearts. These cards may be obtained at cost (ten cents for a set of twelve cards) by addressing Mr. Makepeace at Springfield, Mass.

In a letter on another page from Mr. Hartwell, of Foochow, allusion is made to the impression produced upon the Chinese by the fact that the emperor of China has commenced the study of the English language. Dr. Happer, in *The New York Evangelist*, speaks of this event as one of much importance, and attributes the step which has been taken to the influence of the empress dowager, who has been regent for twenty-five years. He states that two young men of the "banner class," who have studied English in the college in Peking where Dr. Martin is president, have been appointed tutors to the emperor, and that a special edition of Dr. Martin's book upon Natural Sciences has been prepared for the emperor's use. Dr. Happer suggests that this may lead to the coming before the emperor of Dr. Martin's Evidences of Christianity.

The stedfastness of many of the Christian converts in China during the recent persecutions has called forth the admiration not only of the natives, but of many friends who have witnessed the fidelity of these converts. During some of the late riots the leaders of the secret sects said to the Christians, "Sacrifice to the spirit of Confucius, and you shall go." But they would not sacrifice, though painful and violent deaths awaited them. Many who have been skeptical hitherto as to the character of the converts in China confess that they have not understood the strength of their convictions and the genuineness of their faith.

A MISSIONARY of the London Society, in the town of Kadari, India, has received a letter from the natives who are sending their children to the mission schools, which well illustrates the attitude of Hindus toward the educational work that is prosecuted among them. They say: "Sir, for a long time, in this village, all our children have been studying in your school, and getting on well. At first your religious book, the Bible, was not taught so diligently there; but now the time allotted for the Bible lesson is being gradually increased. This we have n't minded. The school is yours, and therefore we have said nothing, knowing that you would not altogether give up your religious book. But lately we have come to know, both from our children and from others, that the Bible teachers in the school have put increased pressure on the children in teaching the book. In large schools at Bangalore, Bellary, etc., the Bible lesson is taught in an ordinary way, the inner meaning is not explained, etc.; but in how many ways is that method exceeded here, etc.? We desire, therefore, that you would kindly consider these things, teach the Bible in an ordinary sort of way, etc." The naïveté of this request would be extremely comical, if the matter were not so serious. Are there not some places outside of India where men are willing to have the Bible presented, but desire to have it done "in an ordinary sort of way"?

IT is a marvelous fact to which *The Church Missionary Intelligencer* calls attention that the Christian sovereign of Great Britain rules "an empire embracing more pagans than are found under any other single monarch, more Mohammedans than are ruled by the Sultan of Turkey, and all the Hindus who are found on the earth."

WE reported nearly a year ago the completion by Rev. Hiram Bingham of the translation of the Bible into the Gilbert Islands language. It was felt that before issuing the complete volume the portions which had heretofore been published should be revised, and Mr. Bingham undertook this work. This revision was completed March 10, and Mr. Bingham has come to the United States to supervise the printing, to be done by the American Bible Society.

FOR some reason, which we cannot explain, despatches are occasionally sent from San Francisco to the papers on this side of the Rocky Mountains indicating some terrible state of affairs at the Sandwich Islands, and so we have had of late reports of the sickness and death of the Queen and of various insurrections. These despatches have not only been without foundation, but they seem to be prompted by malice. Affairs in the Hawaiian Islands are moving forward peacefully and prosperously, and the Queen is in good health and is ruling well, meeting the approbation of the better class of citizens. Our friends will do well to accept with great caution any despatches emanating from San Francisco which have an unfavorable bearing upon the Hawaiian Islands.

THE anniversary of Mr. Neesima's death, January 23, will long be remembered in Japan, especially in the Doshisha at Kyōto. In January last it was observed by a meeting in the morning, from 9 till 12 o'clock, and in the evening by another meeting, under the direction of the students. Most earnest addresses were made, and the impressions were deep and it is believed will be lasting.

THE EVER-ENLARGING OPPORTUNITY.

BY SECRETARY N. G. CLARK, D.D.

CAREFUL readers of the *Missionary Herald* cannot fail to have noticed the calls for enlargement on every hand. The $1,000,000 asked for at Pittsfield for the current year could all be put into the growing work. Whatever differences of opinion may exist on matters of administration, it is a great pleasure to point to the successes achieved abroad, and to the steady progress making where the one endeavor is to win men to the acceptance of Christ as Redeemer and Lord, and to build up his kingdom. There are no disturbances on mission ground which seriously distract the minds and hearts of the laborers, save those connected with the limitation of means for the more effective prosecution of the work in hand. This limitation is felt sadly enough, and all the more because of the possible progress which seems ready to attend every vigorous effort. Would that all friends of missions would look abroad, and find new inspiration to effort in the manifest blessing of God on the great object in view — the planting of Christian institutions around the world! The work must go on. Its claims infinitely outweigh all local and temporary matters. Let the great interests of the kingdom of God have their due place in the minds and hearts of our young men and young women who are qualified for the work abroad, and in the larger contributions of the churches, in some measure in keeping with the enlarged opportunity of service.

The increase in the appropriations of the American Board for the current year, though falling short of the calls from the field, have inspired new hope and courage. To advance is to secure what has been gained and to open the work to grander results in the near future. To fall back now would be doubly disastrous. Would that we had $50,000 and fifty new missionaries for Japan; $50,000 and fifty new missionaries for China; as many more for India and Africa, and means to enlarge our work in Bohemia, Spain, and Mexico — all promising fields white for the harvest! Never in the history of the Board has the outlook for the work been more hopeful, nor more loud and imperative the call to go up and take possession in the name of the Lord.

THE STATION OF VAN, EASTERN TURKEY.

BY REV. GEORGE C. RAYNOLDS, M.D., OF VAN.

THE most elevated summit of western Asia is Mount Ararat, from whose top, four thousand years ago, we may suppose Noah to have looked down on the watery waste which covered the ruins of antediluvian civilization. But these Alpine regions emerged from their ruin, and rose again to their former altitude, and they present to-day alternations of snow-capped mountains, fertile valleys, and picturesque lakes, which delight the traveler with an ever-varying but always beautiful prospect.

Somewhat more than a hundred miles southwest from Ararat reposes, in quiet loveliness, the blue lake of Van, itself five and a half thousand feet above sea-

level, and framed in by mountains that rise from five to eight thousand feet above its own surface, up into the region of eternal snow.

Several of these peaks are extinct volcanoes, the one on the west, Nimroud Dagh, having a crater with an area of some twenty-five square miles, placing it in the very front rank among the world's *calderas*.

On the eastern shore of this beautiful sheet of water, enjoying a wonderfully beautiful prospect of azure lake and rugged mountain, lies the city of Van, which has been occupied since 1872 as the easternmost station of the American Board of Commissioners for Foreign Missions in Turkey. The boundaries of the

FORTRESS OF VAN, WITH GLIMPSE OF THE LAKE.

station field of which it forms the centre are nearly identical with those of the vilayet of Van, and include a proximate square of 100 miles in diameter, of which the lake occupies some 1,800 square miles in the centre, while the most populous parts of the region are the comparatively level sections bordering the lake on three sides, the fourth side falling within the limits of the Bitlis field, which joins it on the west.

The population of the field is estimated at something over 200,000, of whom rather more than half are nominally Christian Armenians, the remainder consisting mainly of Moslem Turks and Koords, partly nomadic, with a sprinkling of Jews and Yezidees. The mission work of the station is as yet necessarily con-

fined to the nominally Christian Armenians, of whom some 30,000 reside in the city of Van, and a still larger number in the comparatively level region surrounding the lake, accessible at all seasons of the year from the city, and largely within a day's journey from it.

This region, the Togarmah of Genesis 10: 3 and Ezekiel 27: 14, was the cradle of the interesting and ancient Armenian race, and here they were brought into intimate relations with the historical nations of antiquity, the Assyrians and Persians, the Parthians and Romans, as attested by many interesting relics of former civilizations that remain to the present time. The embracing of Christianity by the nation, late in the third century, justifies the claim of the Armenians that theirs is the most ancient existing national Church, and the passionate attachment of the people to it, as a national bond, without which they fear they would lose what little remains of political unity, makes it extremely difficult for them to change their religious name. Very many admit that their Church, while less corrupt than most of the Oriental churches, needs reform, and the introduction of a knowledge of the fundamental doctrines of a living faith, but many thus intellectually convinced are kept out of the Kingdom by the fear of reproach and ridicule. At present, extreme poverty, the oppression of the government, and the exactions of the Koords are a great drawback to progress, whether physical, intellectual, or religious.

As said above, work in this missionary field was begun in 1872, when Revs. H. S. Barnum, J. E. Scott, and G. C. Raynolds, M.D., with their families, took up their residence at Van. For a while it was proposed to work the Bitlis and Van fields as one station, but it was afterward deemed wiser that each should maintain a separate organization, with missionary residences at each city. Until this decision was reached, much of the time of the missionaries residing at Van was given to the older work at Bitlis, while the work in Van itself was largely preparatory, providing buildings and exploring the field. From 1878 to 1881 war and famine also largely interrupted directly missionary labor. In 1881 Mr. Scott returned to the United States, and two years later Mr. Barnum, after a visit at home, was transferred to editorial work at Constantinople, so that, from soon after his return from a visit in America in 1882, the remaining member of the original trio was the only male missionary at the station, till the arrival of Rev. F. D. Greene and family in the fall of 1890, save for a few months of assistance at different times from members of Harpoot station. Misses Kimball and Johnson joined the station in 1882, and assumed the charge of the Girls' School, which had been previously begun in a small way by the married ladies, and in 1889 Miss Ladd came to take Miss Kimball's place in the school, the latter having decided to study medicine and devote herself to medical work for her sex.

In the way of tangible results of the less than twenty years' labor expended here, we find a church established in the city of Van, with a flourishing branch on the north side of the lake, two days distant, in the village of Agants. A good deal of preparatory work has been accomplished at these and other points in the field, especially in the way of introducing the Bible, which at the commencement of the work was an almost unknown book, save for a few copies in the ancient tongue, which their owners could but very imperfectly understand.

Now the Bible, in whole or in part in the modern language, is found in most of the houses in the city and some of the principal villages, while probably no Armenian village is without several copies. The intense prejudice against the Protestant name and work has also very largely given place to a feeling of moderate friendliness, while a sufficient theoretical knowledge of the way of salvation has been secured to make possible a great ingathering into the Kingdom, if only a copious outpouring of the Spirit might be secured. At the two preaching-places in the city audiences assembled, from Sabbath to Sabbath, to listen to the preaching of the Word, which in the aggregate average over 200, most of whom remain to take part in the Sunday-school exercises which follow the service.

In the direction of education, a flourishing High School for each sex has been established on the mission premises, where some 200 youth are receiving an education, a fundamental part of which consists in a training in the Scriptures. The kindergarten methods introduced into the primary departments of these schools prove both acceptable and useful. But for the attitude of suspicion and hostility assumed by the government, flourishing primary schools might be established in many places in addition to those where they do exist. One flourishing school of this class, a girls' school in the walled city, three miles from the missionary residences, is deserving of special notice, and its indefatigable teacher, a graduate of the Girls' High School, is doing good work, not only in teaching her sixty pupils, but in influencing their mothers to listen to gospel truth.

A CONTROVERSY AMONG ARMENIANS.

BY REV. H. O. DWIGHT, CONSTANTINOPLE.

A CONTROVERSY has broken out in the Armenian secular papers of this city, which is so remarkable that I condense the following account of it for the *Missionary Herald*.

The Hairenik, a leading Armenian daily of this city, published ten days ago an obituary of Mr. Spurgeon. Thereupon an Armenian from Scutari wrote to *The Hairenik* an appeal for Spurgeons in the Armenian Church. In this connection he gives a most pitiable view of the state of affairs among their clergy. "Forms and ceremonies, only forms and ceremonies are what we find in the churches." The people are not fed; their daily Scripture lesson is not opened to their minds; even the significance of the ceremonies is not explained to them. If the object of the preacher is to lead men to salvation, to make them hate wrong and love right, to fix religious truth in the mind, to build up faith and to stir the heart and the conscience, then the value of a sermon is measured by its power to move the people. Such sermons are not heard in Armenian churches. The reason is not that religious truth is worn out, else European preachers could not hold such audiences. The reason is that the clergy let the people look out for their own instruction in the gospel and in morality; do not care for the glory of God and the edification of the church, and give themselves to seeking fees for weddings, funerals, and masses. No really spiritual instruction is given, and what is offered is without fruit because every one knows that the

preacher does not practise what he preaches. To the clergy the church is a shop. Every one connected with the church is keen to make money out of it, and the altar and ornaments are merely the implements of a trade.

The writer draws a telling picture of the scene in the Armenian church on Christmas night, when he went hoping for a sermon on the lessons of Christmas. Instead of the simplicity becoming the house of God there was the tawdry decoration of a bazaar. The preacher recited the same set form of words that had formed his Christmas sermon for years, and having got that out of the way poured out his soul in a discourse, of twice the length, on the duty of giving money to the church. Meanwhile the deacons interrupted the mass by besetting the people with the contribution plates. "Even the priests, leaving one or two at the altar, threw something over their vestments, and seizing plates rushed to have a share in the spoiling of the multitude." "So intent are they on their work that they do not notice the holy words, 'Take, eat, this is my body,' and the people have to beg them to wait until after the communion."

Next a service in church on an ordinary day is described: the late-coming priests; the perfunctory performance of the service; the preacher of the day sauntering in last of all, and going into the vestry while mass is being performed to have a cup of coffee and a smoke and take his ease; the disorder of school-children turned loose in the body of the church; the wrangling of priests in a side chapel over division of funeral fees, which waxes so loud as almost to drown the chant "Thou only art holy, O Lord." This is the fruit of having no preaching in the church. For there are some preachers who would draw the people if they would prepare their sermons. But they are found mainly in the rich churches. To the poor the gospel is not preached.

With this sort of work the Protestant services are compared: "In Scutari Professor Djedjizian, of Robert College, preached in the Protestant chapel the other day; it was full of our people, and our church was empty." The reason assigned is that the professor preaches the gospel powerfully, and supports his preaching by a blameless life. When he speaks he feeds and convinces his hearers. This is made the text for an earnest appeal for preaching in the churches, and with regular preaching for some reform of the morals of the church. "Only after this is done will the empty churches and equally empty hearts be filled."

To this outcry an Armenian ecclesiastic, signing himself "A Preacher," made answer in *The Arevelk*, another Armenian daily newspaper. He said that the clergy now are no worse than those of other times; that the decrease of religious interest is due to the failure of parents to instruct their children in the observance of the fasts, the confession, and in church attendance. The schools also injure religion, because the teachers are infidels, and instead of having the children learn to read from the church books of Psalms and prayers, with the sentence "The Cross help me" at the top of every page, they give them primers, in which the children read: "The dog barks, The cat mews," etc.

To this remarkable defence the editor of *The Hairenik* replies, saying that the letters of his correspondent have been everywhere warmly received, and pointing out that the "Preacher" who answers does not know the difference between religion and its outward shell, thinking that a man is made a Christian

by keeping fasts and reciting prayers which he does not understand. Parents cannot make Christians of their children by this means; for although these things do no harm, they cannot renew the heart and develop pure, good men. It is the very men who were brought up by the process advocated by this "Preacher," and who learned to read out of the church books, who are now the irreligious men whom the preacher bemoans. This "Preacher" knows only the outward form of religion. What the people look for and desire are higher views and more Scriptural and more Christian convictions in the clergy.

Thirty years ago the men who dared write such things about the Church would have been killed. Now they strike a chord which vibrates throughout the Armenian community. There could be no more telling proof of the leavening effect of the long preaching of the gospel in this city than the change of view here revealed. May the cry of these people for gospel preaching in their own church shame the clergy into efforts to learn what the gospel is. Of course this controversy may die out without leaving apparent result. But the yearning for spiritual religion is under it; God give us means to foster the yearning and supply it!

SKETCH OF THE HONG KONG MISSION.

BY REV. C. R. HAGER.

WHATEVER may be said of the Canton Province as a mission field, the fact still remains that it is the oldest missionary field in China; the field where Drs. Morrison and Milne, of the London Mission, and Drs. Bridgman, Parker, and Williams, of the American Board, first planted the standard of Christianity.

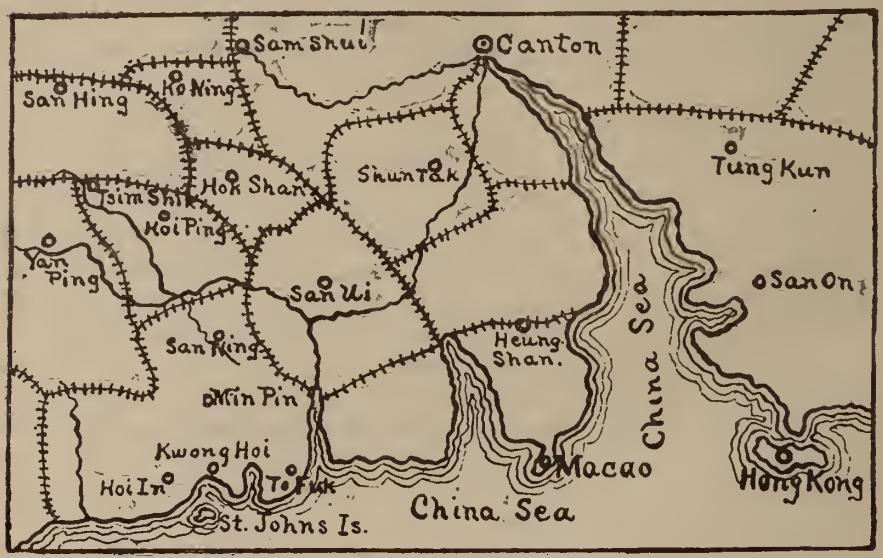
For more than thirty years the Board carried on missionary work in the above-named province, the present field of the Hong Kong Mission. These thirty years were largely devoted to seed-sowing, not only by the missionaries of the American Board, but by those of other societies as well, the London Mission in 1854 having only seven converts, the Presbyterians one, the Wesleyans two, the Baptists none, and the American Board one.

OPENING OF THE PRESENT MISSION. — The discovery of gold in California, in 1848, drew many Chinese to America, so that in a few years large numbers of them were found on the Pacific coast. Different denominations began to carry on Christian labor among them. After a number of years the American Missionary Association opened a mission in San Francisco and at other points. At first the soil seemed hard and unfruitful, and the converts made were few; but as the mission schools grew into the confidence of the Chinese, many of them were impressed, renouncing their heathenism and accepting Christ as their Saviour. Having found the "pearl of great price" themselves, they desired to reach their friends and kindred in China. With this purpose in view they besought the American Missionary Association to begin mission work in China. This society had already more work in the United States than it could support, and, not desiring to begin a foreign mission, it in turn besought the American Board to undertake the work.

For some time the Board did not comply with this request of the Christian Chinese on the Pacific coast, and of the American Missionary Association; but

their earnest appeals finally prevailed and the Board voted, in 1882, to establish the Hong Kong Mission. This news reached San Francisco at the same time that the Restriction Act went into force; but it was not until February 24, 1883, that the first missionary, Rev. C. R. Hager, was sent out. Reaching Hong Kong a month later, March 30, the work of the mission was begun by opening an evening school in Hong Kong, where instruction was given in English.

Situation and Extent of the Field. — The American Chinese for the most part came from four districts, called San Ning, Yan Ping, Hoi Ping, and San Ui, and in these districts lies the work of the Hong Kong Mission. They are situated from eighty to one hundred miles from Hong Kong, in a westerly direction, and cover an area of some 4,000 to 5,000 square miles, in which are situated four large district cities. One of these, San Ui, has a population of 250,000; another, San Ning, has more than 40,000 inhabitants. Besides these



SKETCH-MAP OF HONG KONG MISSION.

cities there are several large markets and towns of nearly 100,000 inhabitants, while in the extreme south is the city of Kwong-hoi. The Kwong-hoi out-station embraces a population greater than that of all of the Micronesian Islands. To the south lies the broad expanse of the China Sea, while to the north are numerous villages with a population of over 100,000 Chinese. For these there is no chapel or school within sixteen or seventeen miles, and for this vast population there is but one helper. Some idea of the work to be done can be formed from the fact that, if several villages were visited each day, it would take several months to go over the parish. It is not too much to say that the above-named districts contain from 2,000,000 to 3,000,000 people. Here there is a large field of labor for the consecrated missionary, unoccupied by any other mission. The Chinese have at least one ancestral hall to each village, so that if these villages and towns were in America we should have at least 200 ministers;

and yet for eight years there was only one missionary of the Board in all this vast field.

Work of the Mission. — Thus far the work of the mission has been chiefly confined to Hong Kong and a few out-stations in the interior. In Hong Kong, a city of 250,000 inhabitants, a number of schools under the English government have been maintained. The rules governing these schools are flexible, so that the Christian religion may be taught in connection with the work required by the government. Seven schools in all, for both sexes, have been opened and carried on with a marked degree of success, the number of pupils enrolled often exceeding 350. The examinations held at the close of the year showed that in nearly every instance good work had been done. Usually the girls attend separate schools; and yet there has been a little girl in one of the boys' schools, who refused to go to a girls' school and came day by day with her brother. The girls in the Hong Kong schools have recited more Scripture than the boys, and usually show remarkable aptitude for committing to memory. The teacher of one of these girls' schools has conducted services every Sunday at eleven o'clock, a service sometimes attended by outside women. Besides this school work in Hong Kong there has been held a regular weekly religious service for the Chinese Christians. In connection with this work, the returning American Chinese have been met and counseled as they seemed to need. Three day-schools have been maintained in the country districts, also two preaching stations in the extreme south of the San Ning district, one at Kwong-hoi, where the gospel is daily preached in a hall. This is the oldest out-station, and has been occupied for seven years. The Chinese preacher visits the surrounding country during the day and preaches in the chapel in the evening. The other out-station, Hoi In, is also on the seashore, some twenty-five miles to the southwest. Here are more than 10,000 Chinese. Daily preaching has been maintained, and the helper, with the foreign missionary, has visited nearly every village in the vicinity. The chapel at this place was opened in 1886. Some years since a school was opened in To Fuk, about thirty miles from Macao, on the borders of the China Sea. There are about 50,000 inhabitants in this district, and here reside many of the Chinese who have lived in Boston. At San Ning City a good work has been done by the California Chinese Missionary Society. At Tsim Shik, in the Hoi Ping district, a school has been in progress for several years, and a chapel was opened last year where preaching is maintained for an hour or two during five days of each week. This region numbers from 20,000 to 30,000 inhabitants, with another district city, Hoi Ping, having 20,000 inhabitants, in close promixity.

Results Achieved. — The results achieved during the last nine years have been such as to warrant the expectation of a larger harvest of souls in the future. More than 2,300 pupils have been under religious instruction, and 100,000 Scripture portions and tracts have been distributed. Some thirty or forty Chinese have turned from the worship of idols to serve the true God. The number of church members at the present time is forty-six. The mission has passed its incipient stage, and is now prepared for a more enlarged work, if reinforcement can be secured. This brings us to the

Needs of the Mission. — Aside from reinforcements of men and women,

there should be a training school for native helpers and a girls' boarding school, that the wives and sisters and daughters of the Christian Chinese may be trained to labor among the women as Bible-readers and native catechists. The out-stations should be doubled at once and schools should be opened all over the four districts. We are wont to draw up a little arithmetical formula, showing that in twenty or more years the gospel could be preached to all the world. But how little is it comprehended what the presentation of the gospel means! All the itinerating work done is excellent; but what is really needed is to bring the good news to every individual in a personal way. The gospel has been preached many years in certain cities and villages; and yet few know anything about it. The men need a consecrated Christian brother to sit down at their side and explain away their doubts. The women need a pious sister to show them a better way than worshiping idols, and to bring some joy and hope into their lives. Now turn to your arithmetic again, and see how long it will take the 1,270 missionaries in China to reach the 400,000,000 heathen, if they use the personal method. And really, nearly all the converts in China are made in this way. Suppose you seek the aid of every Chinese Christian, and then you would not have a force of 50,000. Let these 50,000 visit each one person a day and talk to him two hours (and this is not enough to make the gospel known), and let them labor in this way for 365 days in the year, and only 18,250,000 persons will be reached in one year. At this rate it will require more than twenty years for every person in China to hear the gospel *once*. But is one hearing sufficient? Go and preach the gospel to the Chinese, and you will find that it requires days and weeks of teaching before they really know what the nature of the gospel is. And the native Christians of China cannot yet be relied upon for this work. We who have been taught better must send them the gospel for many years to come. We do not like to hear that there are a million dying every month without the knowledge of a Saviour; and yet it is a fact. *What shall we do for them?* What we do must be done quickly.

SELF-HELP THROUGH INDUSTRIAL EDUCATION: SIRUR.

For some years past industrial education in our schools has been attracting attention. The results at Hampton and Carlisle have shown what can be done with advantage to the character of the pupils. In our higher institutions for instruction in mechanical and physical sciences, the use of mechanical implements is deemed a valuable part of mental discipline. In the foreign mission field, while education in mechanical and industrial arts is not regarded as falling within the proper work of a missionary, or as an object for which missionary funds should be used, some instruction in industrial arts, as a means of self-help to young men and young women who might otherwise fail to secure the advantages of an education under Christian influences, is more and more being introduced, and with the happiest results.

One of the most successful enterprises of this kind was begun by Mr. Winsor, at Sirur, in the Marathi Mission, in 1885. The government kindly placed at his disposal some fine buildings, formerly used as barracks for soldiers, together with

a valuable tract of land for agricultural purposes. With a little assistance from this country to secure necessary implements and raw material for use, Mr. Winsor was able to open his school as a part of his educational work, in a manner to call forth the commendation of all classes, and before the close of the first year twenty-eight boys had been enrolled. The course of instruction extends over three years, and comprises, besides the usual school studies, a thorough drill in the manufacture of aloe fibre matting, carpentry, and the use of machinery for wood and iron work. By the cultivation of the land much of the food that is required for the entire school is secured. The time of study and of work is carefully divided so as to obtain the best results in each.

So highly esteemed was the school by the government that nineteen colored children, boys and girls, captured from an African slaveship, were sent there to be educated. The story of these children, who, while on the way to Sirur, supposed that they were to be fattened and eaten, and were astonished to receive kind treatment; their faithfulness and success as scholars; their acceptance of Christ as their Saviour, and return to their native land, reads like a romance. Graduates from this school, who have thus gained for themselves the advantages of a Christian education at comparatively small expense to the mission, are now to be found occupying useful positions as teachers and preachers; and some as mechanics are making a livelihood and gaining the esteem of high castes, through their ability and character.

As Mr. Winsor has charge of a mission station, with its churches and schools and native assistants to look after, he can of course give but little time to the enterprise he has so successfully begun. A trained mechanic is needed to have immediate charge of the school, and some aid from abroad is required for his salary and other incidental expenses. Through the generous grants-in-aid from the government of buildings and land, and grants for results of scholarship, in this, as in other schools, the experiment of self-help is being carried on under the most favorable conditions. In view of the work accomplished it is not strange that Mr. Winsor should feel that such a self-help department is a desirable part of mission work, and most helpful for the future wellbeing of the community at large. We are glad to know that an arrangement is in progress among a number of societies of Christian Endeavor in Western New York to supply the needs of this school at Sirur.

Letters from the Missions.

Micronesian Mission.

FROM RUK.

By a chance vessel which touched at Ruk we have received letters from Mr. Snelling, Mrs. Logan, and Miss Kinney, none of them, however, later than November 27, 1891. The chartered vessel that took down supplies, while the *Morning Star* was repairing at San Francisco, reached Ruk on November 21. Mrs. Logan writes: —

"We were beginning to feel somewhat anxious lest the *Star* had been wrecked, and our supplies were getting low also. Fourteen months is a long time to be without receiving groceries or provisions. Our own flour was exhausted some weeks ago, but the Snellings had been dividing

with us, and Mrs. Snelling had yet on hand flour enough to make one small loaf of bread. We were eating our last half loaf. They were out of some other things which we could spare, so I do not think any of us have suffered in health, and we surely have not worried about that part of the matter. We have had great sympathy with the friends on Kusaie who have been so much worse off than we, on account of the hurricane. No word had reached us from them since the *Star* left us in May until this vessel came."

From Mr. Snelling's report we learn that letters written previously, and forwarded by way of Japan, but which have not reached us, had given an account of the capture of the chief of Uman and of the horrible mutilation of his body, and that the warfare between various parties had seriously crippled the work of the preachers, Moses and Manassa. Though some persons had been received to the churches at Uman and Kuku, the condition of affairs at these places is not hopeful. At Fauna eight persons were received to the church in September, and the school was progressing well. The population of the place is only 150, of whom forty-one are in school. We quote from Mr. Snelling's letter: —

"At Anapauo nine were baptized in June and two restored. A number who wished to unite with us were advised to wait. We have been blessed with God's presence during the year in every phase of our work. The attendance at worship on Sunday will average about 275. At the Sabbath-school the average is about 185. This is an increase of about thirty per cent. So too with the common school, the average number has increased from thirty-five to forty-eight. The probable increase in church membership is proportionally greater; thirty-five were reported last year; this year eleven have been received, and forty-four are hoping and giving hope of being received at our next conmunion. The larger part of these are middle-aged people and among the more advanced in influence. Among them is the head chief of this district, also some chiefs of other tribes not in the line of the the high chief. Another hopeful phase is the increased attendance of the men, at present nearly equaling the number of women.

"In our settled work we find it more difficult to reach the men than it is to reach the women. We reported last April twenty-one scholars in our day-school. Since then two have gone into the work: one at Jappotis, the other at Etal, Mortlock Islands, while the number in attendance has increased to twenty-four. Of these four are from the coral islands."

DEVOTED LABORERS.

Mr. Snelling gives a few illustrations of the spirit of self-sacrifice and consecration manifested by some of the people: —

"Alonzo and his wife Lois went to Etal to take up the work there. Her friends, father, sisters, brothers, etc., entreated her not to go. Though herself sick she answered, in substance, 'I am going, even though I die on the way and am buried at sea.' Alonzo's mother replied to the ladies who asked concerning him, 'I cannot sleep nor eat because of my anxiety for him; yet I want him to go and do the work of Jesus.'

"The other teachers, Milo and Martha, were equally tried. His tribe was at war with a tribe of another island, and the enmity was increasing. I asked him if he would go and teach among the other tribe. He replied, 'If you want me to go, I will go.' 'But are you not afraid they will kill you for revenge?' 'Well, what of it?' he replied. Afterward I asked Martha's father, a prominent heathen man, if he was willing to have her go. He replied, 'No; because they will kill them.' I returned to the young man and after stating the new difficulty asked him, 'How about it now?' He replied, 'I will go alone, if he keeps her back.' Not expecting such an outcome, we went over and talked with the chiefs. They said they would take the teacher, protect him, give him food, and not engage in aggressive war."

Mr. Snelling subsequently reports that

Milo went, leaving his wife and boy, and that subsequently the wife joined her husband, although in so doing she raised the violent wrath of her father, who manifested his bitterness by destroying Mr. Snelling's canoe and by starting for the mission premises for the purpose of venting his wrath. He was, however, held back by others till his wrath had abated. A letter from Miss Kinney reports a happy and, on the whole, a prosperous year. The new school building is a great comfort and help and "suits them exactly." The girls have been diligent in caring for the grounds about the building and have planted vines and flowers. Miss Kinney reports having on an average forty-five women in her Sabbath-school class, and says that Mrs. Snelling has been holding a meeting with about thirty boys and girls on each Friday, the hour being spent in singing, prayer, and studying the Sabbath-school lesson.

Mission to Mexico.

CHEERING PROGRESS.

MR. OLDS is now at Ciudad Juarez, in connection with the Training School, and writes of the excellent work now done by the students in the school, and their marked progress within the past year. The students are prompt to engage in evangelistic work in Ciudad Juarez, as opportunity offers. Under date of March 4, Mr. Olds says: —

"Some time ago we opened service in a new part of the city, which is quite thickly settled, with considerable success. The meetings have been fairly attended, several new faces appearing. I have also been able to make an opening in the town of Zaragoza, fifteen miles down the river, where, with the help of one or two of the students, I hope to establish and maintain regular services. The work among the Mexican population of El Paso is just now in a flourishing condition. Last week a council was called, and a Mexican Congregational church organized. We have lost several members from the Juarez church by this action; but the action seems to be timely, and I think will result in the building up of a strong church there.

"In the 'Cusi' field I can report an encouraging state of affairs. One of our native helpers, who has been studying in the Training School this year, was asked to go down into that region and do as much as possible toward carrying on the work while I was absent. He went on horseback from here the last of January. First he visited El Valle de San Buenaventura, his old home, where we have a church that is left pretty much alone, although Mr. Eaton visits it once or twice a year, and where he was able to encourage the brethren considerably. Then he passed on through Las Cruces and Namiquipa, 'sowing the seed' as he went, until he reached El Refugio, an out-station which I have visited several times, and Mr. Wright once. There he found that he had arrived just in time to aid the brethren in the opening of their new church building. This point consists of a ranch and sawmill owned by an Englishman and a Mexican. Through the efforts of the former, the latter has been converted, and now, for some time, these men have kept up Sabbath services for their men and for any freighters or other visitors who might be at the mill. Quite a congregation has been gathered, so that a church building seemed necessary, and accordingly the owners went to work and built one. It cost them about $300, and will hold about 120 persons. It is the second Congregational church to be erected in the State, and the third in the republic. The building itself is preaching the gospel, for the many who visit the mill from the neighboring ranches are led to inquire what the new religion is and are easily brought in to attend a religious service. When our helper was there he was especially fortunate in having a large number of freighters present.

"He went from there to 'Cusi,' two days' ride, and sends very encouraging reports. One week he held eight services in private houses, with an attendance in one case of over twenty. People were anxious to know as much as possible of the gospel, so that he was obliged some nights to

talk with them until midnight. This of course inspires the brethren in the church, and the work is being carried on with success. The town itself, however, still remains dull."

Zulu Mission.

RELIGIOUS INTEREST.

MR. GOODENOUGH wrote from Umvoti, early in January: "The beginning of the year finds all the missionaries hopeful. At Inanda thirty have just been admitted to the church. At Table Mount, where there has been no one but a native preacher, Mr. Wilcox found nineteen who passed a satisfactory examination, very thorough in its character, and who were admitted into the church. Here at Umvoti nineteen have been received."

At a later date, February 11, Mr. Goodenough wrote: —

"Mr. Wilcox spent the week, January 17–24, at Mapumulo, then brought his family to Noodsberg, and left the next day for Imushane, where he spent a very successful week. He has just returned to Noodsberg. I have spent the last week at Esidumbini, holding the communion last Sunday. Five were admitted into the church. I have come over here for a day or so. Everything has gone on well in my absence. The attendance at the schools is good. The meetings are reported as very good, especially the Society for Christian Endeavor. The plan which I started last term for securing better attendance on the schools, and which worked so well then, is still in operation, and with Benjamin to visit the schools every week and look after delinquents, is a decided success.

"Next week Mr. Wilcox and I hope to have some evangelistic services at Noodsberg, to continue a week or possibly two. Unfortunately the people there have become divided into two hostile camps. The station was founded by one of our ordained pastors, Umbiana, who did well for ten or a dozen years, gathering a considerable Christian community about him. He then became restless, and in spite of all protests and entreaties left the station and went off to Zululand to preach. After having been gone ten years, he has now come back a sort of bishop, has secured and sent to Noodsberg another preacher, and has drawn off all the disaffected ones, especially all those who wish to drink beer and take cattle for their daughters. The large part of the church remains loyal. I hope in time that the division may be healed."

European Turkey Mission.

PHILIPPOPOLIS.

MR. MARSH reports that on February 14 he received four new members to the church in Haskeuy. Of the work of the year at Philippopolis and its out-stations Mr. Marsh writes: "There are some encouraging items in our Annual Tabular View. Of the 294 church members in our station at present, 43 were received on confession in 1891, against 10 received on confession in 1890. The contributions on the part of the native churches are 146 liras ($648) more in 1891 than in 1890; an increase of over 30 per cent. The total of contributions is 563 liras. The increase was mainly in the churches in Haskeuy and Yamboul. Both of them more than doubled their contributions of 1890. Haskeuy is enlarging its church building, and Yamboul is paying off its debt on its new school building. The latter paid 93 liras on its debt, making its contributions for the year 185 liras. This surpasses anything that any one of our churches has hitherto attained."

Eastern Turkey Mission.

NOTES OF A TOURING MISSIONARY.

MR. BROWNE, of Harpoot, devotes the larger portion of his time to visiting out-stations, spending from two or three days to several weeks in each place, as the exigencies of the work may require. An account has just been received of his visit, accompanied by Miss Seymour, to several places in the Geghi district. He first speaks of Pertag, of which he says: —

"For many years this place has had only the services of a colporter during winters, the remaining eight months the brethren in turn conducting all the meetings. These are not the only Sabbath services, but the farmers through all the weary months of summer, even, continue their daily sunset meetings. This evening they conducted us with pride to their recently built chapel. Its entire expense, I believe, was met by them. The beautiful site, looking far up and down the valley, was secured only after years of most determined struggle with the Gregorians. Never was worship sweeter than with this exultant people to-night. From none did it rise with truer unction than from the faithful brother from Til, three miles away. Summer and winter every Sabbath sees him here, though at a cost of persecution few would endure. His home is on the very banks of the Euphrates, and he is the only witness for the truth in his village. For years he has endured hardness 'In His Name,' and may yet become the means of planting His cross there."

In one of the near villages of Pertag Mr. Browne met an Armenian teacher, concerning whom he gives the following incident: —

"An itinerant priest was bitterly denouncing the Protestant faith in the church, before a large audience, when this Armenian arose and contradicted his statements. The priest continued his tirade more furiously than before, and at its close this young man arose and, at the risk of losing position, friends, and even the shelter of his home as a renegade from the faith, calmly proceeded to show out of the 'Holy Book' itself how much purer that faith was than their own. The result was that the priest left the village and the teacher remained. Expressing my admiration at his courage and the hope that he would adhere to the truth at any cost, he shook his head sadly, and said he found he must live and die in the old faith, *for the gospel required too much!*"

PASHAVANK.

On account of the various persecutions, both from Turks and Gregorians, no Protestants remain at Pashavank. Reaching the place early in the afternoon the question was, Where could a shelter be found? Mr. Browne writes: —

"We determined to do a very bold thing. We rode up to the door of the very chief of those former persecutors, and craved his hospitality. He looked confounded, but seeing our plight the Oriental overcame the zealot, and the man gave us a most cordial reception.

"Few ventured to call upon us, so Miss Seymour and I determined we would go different ways, hoping we might find an entrance for the truth somewhere. To our amazement we found a cordiality very like Christian love in almost every house. Even the Gregorian teacher was most friendly. We returned at evening, rejoicing as did the Seventy.

"Had any doubt remained as to the reality of this change in a community where it had been proudly said that 'Protestantism has been utterly stamped out,' it would have been dissipated on receiving from our host an invitation this morning to go with him to the church and address the people. He had to repeat it more earnestly ere I could trust my ears.

"After the regular order of service I spoke some fifteen minutes and have seldom enjoyed such rapt attention. Two only left to express their disgust. I am sure God blessed his truth, for at the end of the service a cordial invitation was extended to visit them in the winter, 'when all will be at home, and you can preach morning and evening in our church, for we want all our people to hear such truth.' And this in Pashavank, where we have despaired of the truth's finding entrance!"

KHARASIG.

"This village is in plain sight of Pashavank, across a deep valley. Both are on tablelands with an extensive prospect of great beauty, including many Armenian villages, with the mighty Anti-Taurus looming up in the background. The history of the work here illustrates the 'romance of missions.' A few years ago there was not a Protestant in this village;

poverty and Providence sent one here by the name of Abdul. From the start he encountered the enmity of the Turkish bey, whose nameless crimes he bravely denounced. The Gregorians succeeded in driving him from the village at least twice. He succeeded in winning one to the truth, then another, and finally they had meetings by night. Though pitifully poor, they bought a place for a chapel. They laboriously collected materials. men and women working at night after their day's labors. They had reared it to the roof when the Gregorians with their priest at their head tore it down, and the faithful Abdul was once again driven from the village.

"Meanwhile the bey had learned to appreciate his worth. He missed him and sent for him. Abdul made conditions. Even these were accepted by the bey, who sent his animals for him and his stuff, and gave him one of the best houses in the village; gave a site and much material for the new chapel, which is one of the most conspicuous buildings in the place. They have never had teacher or preacher or one para of help from us. Their chapel and schoolroom is a monument of primitive piety and pluck!"

PERI.

"We have enjoyed our visit here as never before, and with reason. The brethren rejoice in once more having a preacher and wife. They are hard workers and have imparted their spirit to the brethren. There are peculiar obstacles to the work here, prominent among which are these: the wealth, zeal, and numbers of the Gregorians; the success of their free national schools; the almost universal custom of wine-drinking, and the sad weakening of our little community by the efforts of proselyting Baptists, who have given a great setback to our work. But the work is looking up once more. They are now planning building chapel and schoolrooms and parsonage in one enclosure. Twice their partially erected chapel has been razed to the ground. The Turkish governor has recently congratulated them on their present site and says he will assist in their building. The brethren, few and poor, are doing nobly. They have already collected and partly expended over £100 Turkish, and are still collecting. Our aid is not yet promised.

"If suitable buildings can be erected, it will wonderfully hearten these brethren, and have a great influence throughout this whole region, teeming with villages hitherto unworked, in nearly all of which our colporter reports ready entrance and good sales. Many call for teachers, some for preachers, and the harvest is whitening."

GEGHI. — TEMRAN. — PALU.

Of these places Mr. Browne gives accounts similar to those of the outstations previously visited. Of Geghi they had wellnigh despaired in the past, but a new day has dawned upon the place since the coming of a graduate of the Theological Seminary. Many Gregorians have withdrawn their children from the national schools and, in the face of denunciation, have sent their children to the evangelical school. The chapel is completely filled on the Sabbath and enlargement is proposed. Mr. Browne says: —

"As a proof of the genuineness of their new love, at the close of our meeting yesterday evening they wrote their pledges for the new year, which we found was an increase over that of last year of nearly a third. I have seldom seen a more joyful people than when the result was announced. As at Peri we are convinced that if the work here is put on a strong basis it will affect this whole region. Hence our joy at the promise of a new era of union and consecration and love to God and man."

At Temran the people were made exceedingly glad by the coming of a student from the Theological Seminary, who appeared to them out of the midst of a fierce snow blizzard, so exhausted that he could hardly reach the village. Men, women, and children crowded in to welcome the new preacher, who has made an excellent impression in Temran, which may be his future field of labor. Of Palu Mr. Browne says: —

"The past six months have been eventful to this church. Formerly one of our model churches in spirituality, liberality, and service, for various reasons it has sadly declined since the departure of its first and only pastor. Last Easter came Pastor Lazarus, and the glad Easter season still continues. He took hold of the work vigorously, and the result was immediate. The despondent, depleted church renewed their first love and early zeal, and gave their new leader their hands and hearts. Soon their chapel was filled as in former years, many Gregorians becoming regular attendants.

"Of course this could not be allowed by the alarmed priesthood. This new interest in the gospel must be checked at any cost; but the more they stormed and denounced, the more grew the word of God and prevailed. The market became a forum of fierce debate. The shops resounded with argument and contention. Crowds gathered at street corners, so that Turkish soldiers dispersed them and mockingly asked if 'Christians fought over their religion.' Prominent Protestants were brought before their national tribunal, but nothing was found against them save obedience to the words of Christ; so when they had further threatened them they let them go. Matters are more quiet now; the Gregorians still attend. Pastor and brethren look forward to a winter of ingathering. For the work here and in the surrounding plain the outlook was never brighter, and we anticipate great things."

Marathi Mission.

FROM AHMEDNAGAR.

MR. ROBERT HUME reports that the missionary force is much worn through overwork and that there is great need of reinforcements. Of a new church in their city he says: —

"A colony from our first church in Ahmednagar has recently organized as a second church, in the western part of the city, with forty-two communicants, eleven of whom joined on profession of faith. Some of our strongest people are in this church, and they will raise at least thirty rupees a month for their church expenses. During one month, covering a part of December and a part of January, I baptized *twenty* adults. There is a good deal of interest in the district. If I had time to look after direct evangelistic work, many more could be brought into the church. There is no more important opening for a missionary than *evangelistic* work in and near Ahmednagar."

Mr. Lay, of Ahmednagar, advocates the further prosecution of the Bible and colporter work. He says: —

"There is an increase in the sale of English books, but not much in the sale of Scriptures. The people are an iceberg yet. When the melting begins in earnest it will go to pieces suddenly. The increase of English-speaking natives is the cause of a larger demand for English books. The Christian Vernacular Educational Society supplies us with books of a good moral tone, and thus the way will be opened for the Bible. They need the Bible first, but we will make sure to give it as soon as possible."

FROM RAHURI. — WILLING LISTENERS.

Dr. Ballantine writes from Rahuri, February 5: —

"I have just returned from an extensive tour to the north of this place, in company with my wife and children. Both my wife and myself found many opportunities for preaching to good-sized audiences. In two places, Belapur and Rahata, where we stayed some days, we found the people ready and glad to hear the gospel preached. Objections were raised by many, but these were made in a friendly spirit and with a desire to arrive at a knowledge of the truth. In times past these same townspeople have cast every obstacle they could think of in our way, so as to break up our gatherings.

"The year has been a hard one for the poor on account of the scarcity of rain. The crops have come only partially, and many are feeling the distress of hunger and famine. Consequently many were

the tales of distress we had to hear from one and another, which could not fail to draw out sympathy. One would like at such a time a long purse to help the poor. The little we could do for them could only prove an aggravation. At Adgar, where the work is comparatively new, I baptized eight adults, in the absence of the pastor who was detained at home by sickness and so could not accompany me, as he had fully intended doing. At another village, Gogalgoon, a number expressed themselves ready for baptism; but they had heard the truth a comparatively short time, so we decided it was better for them to remain a while longer under instruction and to become better acquainted with the fundamental principles of Christianity before receiving the rite of baptism. We hope to prolong this touring season into the present month of February, and trust we may be able to start out again next week into a different section of our district. The weather is unusually hot for this season of the year and a good deal of sickness is about. The influenza wave has reached us and many are suffering from its attacks."

Of this same tour and also of the Girls' School at Rahuri, Mrs. Ballantine writes: —

"The Girls' School has just begun its fourth year and like a growing child finds its baby clothes too small for it. It began with four little girls; now there are forty and four, with no increase of allowances. The present mission allowance is hardly more than enough to pay the teacher and her assistant, now necessary. It is not a *made* school. I do not put forth the least effort to secure the attendance of one girl, but on the contrary have to continually turn applicants away. Many of them are girls who ought to be in school; some of them the wives of those who will in a few years be our mission teachers — married in childhood. Hardly a day passes in which some father does not bring his daughter to me, begging that she be taught to read. He says: 'I am a poor man. I sometimes earn four rupees a month for my family, but I will give half a rupee a month for this child if you will take and teach her.' Some few are able to do more. Many can give almost nothing.

"Dr. Ballantine has written to you something about our touring. It was an unexpected pleasure to see whole villages of women, so utterly careless for years, eagerly beg us to come and tell them 'God's story,' as they call it. We needed no pictures or organ as attraction; the simple songs we sang and the simplest language in which truth could be stated were enough to secure and keep up the interest among the women. We sometimes felt that we had '*seen* the grace of God.' While not neglecting the low-caste people, our work was especially among the middle and higher classes."

Foochow Mission.

MR. HARTWELL writes from Foochow, January 29: —

"On Monday, the 11th instant, Dr. Woodhull graduated her first class of four medical students, all Christian women, and we rejoiced with her at the success she had had in her labors in teaching medicine, as well as in her other work. Each had a thesis to read at the public meeting in the city church, where their diplomas were given them in due form. These graduates all give promise of much usefulness.

"On Tuesday was the closing examination of Miss Woodhull's Woman's School, after a successful year's work. On Wednesday was a quarterly meeting with helpers in the forenoon, and the closing examination of the Girls' Boarding School in the afternoon. At this, the girls, for the first time, gave a public exhibition of their skill in gymnastics. On Thursday was another forenoon with the native preachers, and the closing examination of the Boys' Boarding School. They too had an exhibition in gymnastics, at which the United States Consul and the other spectators expressed themselves as much pleased. All the schools appeared well and showed that the pupils,

as well as the teachers, had been faithful in their duties.

"Some of our Christians here are much interested in the report that the Chinese emperor is learning English. According to a Shanghai paper, two students from the Chinese Government College at Peking, of which Dr. Martin is president, go daily to teach his majesty English.

"Fifty years ago, if it had been reported throughout China that the emperor was learning English, the probabilities were that it would have caused a rebellion. Apparently the opposition to the introduction of foreign customs was great enough at that time to have produced such a result. So we can see that even China is beginning to advance in accordance with the spirit of the age."

North China Mission.

PROGRESS IN SHANTUNG.

MR. SMITH, writing from Pang-chuang, China, January 26, reports that there has been no interruption to Christian work in their region because of the rumors and the actual violence in other portions of China. He speaks of one village, Chang Ssu Ma, in which the imperial proclamation, testifying to the excellence of Christianity and directing magistrates to protect Christians, had had a most excellent effect upon the people. Of this place Mr. Smith says: —

"A broken-down temple in the village was about to be dedicated anew, after radical repairs, and the Christians had had the courage to refuse to contribute to the repairs or to the attendant theatricals. When the latter took place, thousands of people were present from all the countryside, and the contents of the proclamation were thus made known to them all. The quieting effect was marked and immediate.

"Some thirteen miles this side of Chang Ssu Ma is a small city, called Wu I. A church member of the Pao-ting-fu church has been transferred to Pang-chuang where he is a subordinate in the district yamen, acting as treasurer of the county, and is in good circumstances. His sons have made many visits to this place, and one of them has been baptized. This makes a new centre to which we hope to be able to give a little attention. The helper just named and a dispensary assistant, whose home is also in that region, are to spend part of the month of February, when every one is wholly at leisure, in visiting that part of our field, encouraging inquirers, preaching at fairs, and selling books as they can."

Mr. Smith speaks of some good work which has been done both for the men and for the women at Ho Chiatun and at Tao Tang. Of another out-station he writes: —

"During the past year a new out-station has been added to our list. This is the little village of Hsiao T'un, ten miles to the south, of the very existence of which we were ignorant ten months ago. We now have several members there and a large circle of inquirers, and they have recently subscribed liberally out of their deep poverty to buy a permanent chapel. In this they have met with cordial assistance from the members elsewhere, especially at a general meeting held here about three weeks ago, when nearly thirty dollars were subscribed in a short time by the members present, for this purpose, and a like amount for another centre at Kuan-chuang, sixteen miles to the south, where the members have long been holding meetings in a borrowed house, and are now moved to buy a permanent place. Both in Hsiao T'un and Kuan-chuang the natives of the place have done as much as could be expected, and the readiness of the Church at large to help those who help themselves is a sign that the more the membership expands the easier will it be to meet the continual demands for places in which to meet. At Hsiao T'un the twenty-five or thirty members and inquirers have been especially faithful in attending Sunday meetings, in which respect they have a record wholly unequaled by any other place where we

have ever had a meeting, never failing of a good average even in the busiest times of harvest.

"During the past year there have been four day-schools within our field. In one village where there is only one Christian, an inquirer of three years' standing, not yet baptized, hired a former helper of the Pao-ting-fu station, named Wang, to teach three small boys. The Shansi Mission invited Mr. Wang to go there before the year closed, so that the school was dropped; but the father of the boys took them to Ho Chia T'un, distant from his home a journey of a day and a half, and kept them there for the rest of the year. He is a man of wealth, and, what is much rarer, of a generous disposition, and gives liberally to the church."

STATION CLASSES. — PROBATIONERS.

"The number of those who wish to be instructed is much larger than at any previous time. I have had two station classes for men since the last mission meeting: one of forty-five days, in the summer, and another of twenty-five days, just closed. To these classes I have invited only those who have acted as colporters without other pay than their bare expenses, of whom there are nine persons. The cost of providing food for them is very slight, though somewhat in excess of that for the ladies' station classes. As soon as the New Year, now a week distant, is well begun, another class is coming; but these are selected from among the church members and inquirers who have not been evangelists, but who, we hope, may be helped to act as such. The number will not be less than fifteen, and may be more. During the whole year there has been an expansion in almost all directions, so that we have a number of inquirers far greater than ever before.

"I have repeatedly referred to probationers, and ought to explain that we have adopted, within two years, the plan of a formal admission to the status of probationer by a covenant, which may be followed, at an interval of not less than six months, by full admission. This has proved an excellent expedient, and has served to make many inquirers, who are not prepared for baptism, feel that they have taken an important step. We require a constant and steady advance in study, and all are expected to learn something, even the old and stupid people, both men and women of eighty-five and more, must commit the simple rhyming prayers and get the outlines of the catechism. It is much within the truth to say that the average probationer now is better instructed than the average church member used to be when baptized, and the standard is slowly rising, especially among the women, owing to the long and patient drill given the women by the ladies in the station classes.

"During the past year we have received to probation 140 persons, and to membership twenty, besides several transferred from Pao-ting-fu. Deaths and persons dropped for failure to keep up their church connection almost balance the actual admissions, but the constituency is now much larger than before and constantly growing. There are more than 130 probationers, some having been baptized, of whom a few have given evidence of having lost their interest. The testimony of the helpers, who have attended a great number of fairs and markets, is that there never was better attention or a more respectful hearing. The wild rumors have made no difference in the opportunities for public preaching. It is but a few years since we supposed that it was vain to expect to sell any considerable number of books in a province where so few can read and where nearly all are so poor. But though last year our sales were large, they are almost half as large again this year, and as most of the books are sold at a mere trifle, the total of more than 156 thousand cash indicates a vast amount of literature set in circulation. Next to nothing is given away, and we have gradually introduced the strange notion that what is worth having is worth paying for — especially when it cannot be otherwise got. One of our probationers, now bap-

tized, a scholar and a man of some character, has spent the entire year on our premises, at his own expense, studying the doctrine, and is sure that he shall be able to spread it widely when the first month of the New Year gives leisure to all to hear. In the item of contributions from the natives, a comparison of the returns for three or four years will show that, however little we are doing, we are doing much more than a few years ago; but we hope in the next report to give a much better account. The fact is that getting money from the Chinese is exactly like collecting voluntary contributions of sound teeth from people at home — however much the need is felt, the patient really has not any to spare!"

SPIRITUAL FRUIT.

Letters from the various stations of this mission, written since the beginning of the year, indicate a hopeful condition of affairs. Dr. Blodget reports that to the two churches of Peking, including the country out-stations, 108 persons have been added on confession within the past year. The total membership in both churches, including the adjacent country, is 450. The contributions from native members have increased, and Dr. Blodget speaks of these as "but hopeful beginnings, yet they promise great things in the years to come, with the blessing of God."

Mr. Roberts, of Kalgan, reports that on the first Sunday of the year he received to the church two men, one a tailor, who destroyed his idols over a year ago, and the other a teacher, who has been on probation for over a year. This teacher has received a degree corresponding to Bachelor of Arts, and is a man whose ability and Christian character are sure to have a wide influence. During the Week of Prayer twenty-three persons rose asking the prayers of Christians, and sixteen new names were added to the list of probationers.

Mr. Kingman, of Tientsin, speaks of a marked advance in earnestness witnessed during the Week of Prayer. Dr. Merritt, writing from Pao-ting-fu, January 9, says: "We have just passed the Week of Prayer with most blessed results. Mr. Sprague suggested that instead of giving to the people our usual Christmas presents we ask in the country Christians to spend the Week of Prayer with us as guests, and that the resident Christians contribute to their entertainment. This plan was carried out and about twenty came. All feel revived. The church, I believe, has never been so moved, and the results I know will be lasting in many hearts. I have been personally blessed and encouraged in listening to the testimonies of many, when speaking of the temporal blessings received during the past year. The medical aid was a large element. The medical work for the year is the largest in our history, there having been 16,140 treatments."

Notes from the Wide Field.

THE NORTH PACIFIC.

A CONVERTED INDIAN CHIEF. — Bishop Ridley, of the English Church Missionary Society, under date of November 19, 1891, sends from Metlakahtla to *The Church Missionary Gleaner* a thrilling story of the conversion of Sheuksh, a powerful chief, who had won his position among the Kitkatlas by his capacity and courage. The home of these Kitkatlas is the island Laklan, the outermost of some islands at the mouth of the Skeena River, as it enters the Pacific. Some six years ago these people burned the church, tore up the Bibles, and blasphemed the Saviour, and for more than a year no teacher was suffered to land among them. But later a hardy missionary, Mr. Stephenson, went there, built a church, and had many followers, though bitterly opposed by Sheuksh and some of his principal men. The gospel was preached faithfully and not without effect, as the results show, though Indian-like the chief said

nothing as to the thoughts that were in his heart. On Tuesday, November 17, Sheuksh invited all the adult males to meet within his large house. It was supposed to be a meeting to consider plans for the winter, and as a large stack of fuel was provided a long discussion was expected. As night came on the fires were lighted, and Sheuksh sat arrayed in a scarlet robe and decked with curious ornaments. Both the Christians and the enemies of the church were there. These Christians expected some sharp words from his lips, but after a while Sheuksh arose, stretched out his arms as if to display the robe that had figured in many a heathen orgy, and said, "I wear the outward sign of former ignorance, and of ancient customs that never changed until the white man's faith was preached. I thought I ought to keep them, for I am not wiser than the ancients who kept them and did great deeds. . . . I resisted the bishop and suffered not his teachers to land. I concealed not the wish of my heart. You know to what lengths I went. Most of you approved my doing. But the end has come. . . . Where do dead things go? This goes with them." Here he threw off his scarlet robe and the other insignia of a heathen chief. "I am naked, but can clothe my body with the white man's clothes." This he then and there proceeded to do. "What will cover my heart? I can wrap nothing round it. God sees it, and he knows all the past and the present. He knows I am ignorant and sinful. He has this summer made me know it. I am now dressed like a Christian. Those tokens of the dark past I will never touch again. What shall I do next? I am too old to go to school. I cannot read. I am like a child, knowing little, but wanting to learn. Will Jesus Christ have me? Will he help me? I will never turn back. I give myself to God. Now pray for me — pray, pray! I want to know what will please Him. I must know. Begin at once to pray!" The whole company then bowed their heads and prayer followed prayer, and many hymns were sung. Prayer and praise and Holy Scripture followed *for seven hours and a half*. The bishop says that no one went out, except those who went to tell the women. There was no noise nor rushing, but simply praying and singing. The chiefs who had supported Sheuksh in his position now arose in the intervals of prayer, and renounced the past and asked to be received as catechumens. And the bishop adds to this wonderful story, "Not a shred of outward heathenism exists in what till lately was its one stronghold."

AFRICA.

The Native Idea of Missionaries. — Rev. A. G. Good has a most interesting letter in the April number of *The Church at Home and Abroad*, from Kangwe, on the Ogowe River, West Africa, in which he speaks of the difficulty the people among whom he labors, called the Fang or Pangwe, have in understanding the motives of the missionary. These natives see the many stores of goods and wonder where these riches come from. They cannot be made to believe that people in America manufacture and give these goods, and send missionaries from benevolent motives. Of course they see what the expenditures are, but they think a white man must have some easier way of getting goods than the natives have. Mr. Good says that he is often asked, "'Who makes cloth, guns, powder, etc.?' 'White men do,' I reply. 'No, you do not. Is it not Anyam [God] who makes these things?' That sounds very pious, but wait till you see what he is aiming at. 'Does not God give you all these goods you white people sell to us, and they do not cost you anything, and why can't you put the prices down, and why can't you make us poor people gifts of cloth, tobacco, etc.?'" Mr. Good says that he goes over and over the ground, and after explaining again the loving purpose of the Christians who send the missionaries, some shrewd old native will say, "Now, Good, you know you are lying. You white people don't make cloth; only God could do that; and if you need anything all you have to do is to write for it. You can get the cloth and other things you want. And you white people are hard and bad

every way, not to be willing to divide your superabundance with us." This incident illustrates well how hard it is to instil into the minds of those who have no conception of disinterested benevolence, what the motives of the missionaries are. It is a slow process, and only little by little can these darkened minds come to comprehend the spirit of the gospel. It is a trying experience through which the missionaries must pass to be the objects of such distrust when on their self-denying work, but in this they must follow their Master, "who came unto his own, but his own received him not."

THE NEW LOVEDALE. — We reported in our last number the choice by Dr. Stewart and his party of a site at Kalundu's for the new Lovedale. The doctor now reports that everything indicates the wisdom of this choice of location. Several roads have been made, timber has been cut for four buildings, and plans for workshop, store, dwelling-houses, a church, and for the whole village have been prepared. The people are already passing out of the "brass wire period," Dr. Stewart says, having learned the value of cloth. One good result already achieved is the settlement of peace between the Wakamba and the Masai, who were fighting when the mission arrived last October.

ON LAKE NYASA.— Dr. Lowe reports the baptism, on September 13, of ten men and boys and two women, and on September 20 of seventeen men and boys. On this last Sabbath sixty-four communicants, including six Europeans, sat together at the Lord's table. From the north end of the lake we learn that Dr. Cross and Mr. Aitken have selected a new station, which they think will, in the course of years, be one of the finest places in all Africa. It is in the Uwandala country, at an altitude of about 6,000 feet, well watered, free from marshes, with plenty of good clay and rock lime. The letter speaks of a valley in which there are five miles of gardens.

INDIA

THE BRAHMO SOMAJ AS TO THE CHARACTER OF CHRIST. — We have become accustomed to some remarkable utterances from the disciples of the "New Dispensation" in reference to the character of Jesus. The leaders of this movement, from Chunder Sen downward, have recognized his excellence but not his supremacy. He has been lauded as among the best, if not the best, of teachers, but his unique personality and Deity we have never seen acknowledged by the leaders of the Brahmo Somaj, save in the following quotation from the organ of the society in East Bengal. From this organ, *The New Light*, we find the following quotation in the Baptist *Missionary Herald* of England: "It has been revealed by the Holy Spirit that the Son of God and the Son of man were made one in Jesus Christ in order that every son of man might be one with the Son of God and be saved. If one recognizes the Son of man as very man, why should he not recognize the Son of God as very God? We are bound to recognize his Godhead and his manhood alike. We cannot ignore either the one or the other, however mysterious the union of the two may seem to us. In order that one may be in a right state of mind to discuss the important question, 'Who is Christ Jesus?' he must first be penitent and seriously ask, 'What must I do to be saved?' Then, but not till then, can he expect to be led to believe in Christ Jesus and to be in a right attitude to discuss the question of questions, and arrive at the truth. We have become fully aware of the fact that, dead as we are in sin, we are bound to believe in the Son of God if we would have eternal life. It is incumbent upon every believer in the New Dispensation to accept objectively not only the Holy Spirit, but likewise the Son of God, even Christ Jesus. How can we reject the gospel of Christ and delude ourselves with the idea that we have accepted the Holy Spirit? The gospel of Christ and the Holy Spirit are inseparably connected together. Men may be religious, yea 'spiritually minded,' and yet deny Christ, the Son of God. We, the believers in the New Dispensation, are bound to receive Christ Jesus for the sake of our mother-

country, that she may not play in this age the part of Israel long ago, and remain satisfied with religion whilst rejecting salvation. Blessed are they who are persecuted for the sake of Christ Jesus, the Son of the living God, for they will have their everlasting reward, which is no other than salvation, if they continue faithful to the end."

HINDUISM. — Ever since Cary proposed to preach the gospel to the Hindus there have been those who have anticipated that the exposure of the puerilities and immoralities of the native religions would so arouse their indignation that mob violence and the expulsion of foreigners would follow. For this reason many have counseled the missionaries to be careful in their assaults upon Hinduism, and to humor as far as possible the adherents of the native faiths. In view of this charge that the attacks upon Hinduism are too aggressive, a recent writer in *The Free Church of Scotland Monthly* says: "That conglomeration of false cosmogony, unsound philosophy, immoral theology, unnatural economics which we call Hinduism cannot be hit too hard. By this we mean the use of hard arguments, not hard words. But there should be no hesitation in telling out all the truth about Hinduism, and to this no one can reasonably object; less than this the missionary should not be satisfied with doing. The need for this is all the more urgent because of the many attempts now made to put a veneer of modernism over Hinduism — a veneer taken partly from Christianity and partly from the most bitter opponents of Christianity in Western lands. The great concern of the Hindu leaders is to prevent young India from knowing all the truth about the system; and hence it is more imperatively the missionaries' duty to supply the desired information."

TERRORISM. — Rev. Mr. Andrew, of the Scotch Free Church mission at Chingleput, reports the baptism of two high-caste Sudra girls, who were very intelligent and whose answers regarding sin and salvation were a surprise and a joy to all. The mother of these girls, who, it is hoped, will soon ask for baptism, stood by her daughters, or else a charge would have been made against the missionary of kidnapping minors. The mother on returning to her home was threatened by her neighbors and robbed of all she had in the house. Their teachers, a man and his wife, were vilely abused, and subsequently their house was set on fire in the night while seven persons were asleep in it, and burned to the ground. Mr. Andrew says that this shows the true character of Hinduism, which allows schools to exist, even for years, so long as no conversions occur. But the moment converts are made of these high-caste, a most vindictive spirit is shown.

AN EVANGELIST FAKIR. — Rev. Mr. Evans writes to the *Missionary Herald* of the English Baptist Missionary Society of a native preacher, Michael Baba, who, of his own free will, has for some years traversed nearly the whole of India, making known the Way of Life. He is not connected with any society and receives no pay from any denomination. He dresses in the yellow, flowing garb of an Indian ascetic, for in this attire he has access to all classes of Hindus. He visits the great fairs and festivals, preaching a thoroughly evangelical message. He never asks for help, unless in actual want. When asked if he had any food, his answer was: "Yes; God supplies."

AN ANTI-CHRISTIAN TRACT. — We find in *The Harvest Field* of India a translation of a tract, issued by the Hindu Tract Society, evidently designed to reach the better classes among the Hindus. It affirms that Christianity rests upon historical facts, but that Hinduism is vastly superior in that it does not depend upon any historical statements, whether true or false. The tract concludes with the following remarkable pantheistic utterance: "There are some missionaries who seem to suppose that when once our so-called idolatry disappears, there will be no alternative but to fall at the feet of the missionaries and ask forgiveness for our past. Vain and futile and

miserable is that hope! Every religion in the world has its own excrescence and its incrustations. We have our own share of them. *But amid all our wanderings and errors we have never degraded ourselves so far as to believe in a personal God or in an inspired prophet to such an extent as to make such a belief a necessary article of faith.* The only articles of faith for the Hindu mind are the belief in the Unity and Omnipresence of the Deity and in the great cardinal virtues, on the practice of which the formation of nobility of character depends. So long as we stick firmly to this heritage of the immortal Rishis, we need fear no conversion to Christianity or other *ities* and *isms* which make so much noise in this world, and whose death-knell modern science and civilization seem certain to sound at no distant date, through devoted, noble, and fearless searchers after Truth."

Moslem Converts. — *The Church Missionary Intelligencer* contains a report of the conversion of the number of Mohammedans who were baptized at Poona, on August 14. Among them was a Maulvi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made sixteen pilgrimages to Mecca, and was for a time interpreter for the English Consul at Jedda. He has been a great student of the Koran, knows Arabic well, and is an eloquent speaker. All this gives him great influence over his people. He has come to abhor Islam and rejoices in the light of the gospel. He has about him in Poona, as Maulvi, 200 or 300 disciples whom he is seeking to bring to Christ.

Fierce Persecution at Almora. — This station of the London Missionary Society one would naturally suppose would be exempt from special displays of Hindu fanaticism in view of the fact that the leper asylum maintained at that place is such a large and beneficent institution that it must have made a favorable impression upon the people. But for some reason not explained, the hostility of the people in previous years has been very bitter. A recent account in the London *Chronicle* of a baptism of a young man in September last shows the intense bitterness of the people. This young man, Sri Ram, came forward boldly in the midst of the congregation, where many non-Christians were present, and confessed his faith in Christ and received baptism. A profound sensation was caused and in the latter part of the service some relatives of the convert entered the door of the hall with the intention of seizing him and carrying him away. Their effort was resisted and serious blows were given to some of the Christians. Immediately an organized attack was made on the building from the outside, and windows and doors were broken and brickbats came through the openings upon the congregation. For two hours the congregation remained in a state of siege, till the magistrates came and guarded the place. The people returned to their homes and young Sri Ram was brought before the magistrate on a plea of insanity, but was promptly discharged and orders given for his protection. But in spite of the wrath of men this young man is only one of eleven who have recently been baptized.

Leaving All for Christ. — Rev. Mr. Lewis, of Bellary, India, tells of a Christian woman who, on the death of her husband, came into possession of lands which would have amply supported her through life; but on this land there was a certain annual lien which the owners must pay to an idol temple near by. This thing troubled the woman's conscience and she declared she would not retain the property if it involved payment to the temple. Her friends laughed about her scruples and told her that to give up the land would condemn her to hard labor and scanty food. This she well knew, but she handed back her title and began to pound paddy for her own living. Her course in this matter caused a great deal of talk and one man determined he would test her. So he gave her his paddy to pound saying that there were 200 *seers* of it.

She took it home and found it to be 250 seers. She immediately returned, telling her employer that she found 50 seers more than he had said. "Ah!" said he, "your religion is certainly a good one. I did this on purpose. I wanted to see whether your *Shastra* would make you honest." Here was a fine example of Christian character in humble life.

Another instance of this sort is narrated by a missionary of the Free Church of Scotland. A young man was baptized on the eighteenth of October last. It seems that he holds a landed property in common with his two brothers. This he forfeits doubtless, and moreover he possessed 35,000 Rs. (over $12,000), left him by his father. But this property was in the hands of an uncle. When one of the Christians told the young man that he should have got this property into his possession before he came to be baptized, he replied that "Jesus Christ had told his followers to leave all for his sake." All efforts on the part of his kindred to bribe the young man to return to Hinduism had failed.

Miscellany.

BIBLIOGRAPHICAL.

Oriental Religions and Christianity: A Course of Lectures delivered on the Ely Foundation, before the students of Union Theological Seminary, New York, 1891. By Rev. Frank F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church of the United States of America, Lecturer on Comparative Religions in the University of the City of New York. 12mo. Pp. xviii; 384. New York: Charles Scribner's Sons, 1892.

Dr. Ellinwood's Lectures on Comparative Religion, which have for some years past been attracting the attention of students in the neighborhood of New York, will now reach a larger audience through the press. The Presbyterian Board of Foreign Missions deserves well of the Christian public, and especially of the friends of missions, for allowing Dr. Ellinwood time and opportunity at home and abroad to prosecute studies so congenial to his tastes, whose ripe fruitage is so valuable a contribution to the philosophy of religion. This volume is the result of the wide-reaching and careful study of the best authorities on the various topics treated, such as have been possible only during the last twenty years, largely through the linguistic studies and researches of many specialists, now given to the world under the supervision of Professor Max Müller in the "Sacred Books of the East." The candor, good sense, and wise discrimination of Dr. Ellinwood in recognizing whatever is good in the different Oriental systems of thought and religion inspire confidence in his conclusions, while the authorities referred to will enable the reader to continue investigations in the different fields here opened and outlined. No one can read these lectures without profound interest in the struggles of the human mind in all ages and conditions to solve the great problems of human life and destiny with such light as it has, whether the remembrance of a broader revelation suggested by the monotheism so universal in the earliest times, or as the development of the moral nature in candid, thoughtful souls, like Gautama, for instance, the founder of Buddhism. The constant decline in the purity and moral power of the best systems of human device can only lead to the deeper conviction of the unique superiority of the gospel of Christ as the power of God unto salvation to men of every race and clime.

The similarity of the conflict now going on in India, China, and Japan to that which marked the early centuries of the Christian Church in connection with the pagan philosophies of that period, so happily set forth in the second chapter of these lectures, preliminary to the discussion of the Oriental philosophies, makes it evident that no missionary

should be sent to either of the countries named without some acquaintance with the prevailing systems of philosophy and religion affecting the everyday thought and life of the people. A sense of superiority or indifference to men as heathen will close the way to their hearts. A genuine recognition of the truth which is at the bottom of whatever is best in their thoughts and lives, however held down by unrighteousness, will prepare the way for better things.

The method adopted by the author of these lectures is all that could be desired. The historic framework gives biographical notices of the leading characters, carefully discriminated from legend and fiction, and of the peculiar conditions of the time leading to the rise of the different religious systems, and helps us to a better recognition of whatever of truth there may be in each, and of their relations to Christianity. The changed relations of Foreign Missions during the last twenty-five years, their broader range through the progress of civilization and the world-wide interchange of thought, make the study of Oriental religions a necessity to the foreign missionary. It is hardly less so to all scholars who would understand the currents working through the intellectual and moral atmosphere of our time.

We bespeak for these volumes, written in a singularly clear, forcible, and attractive style, a large circulation in our seminaries and colleges, and among professional men of all classes, who at the least expense of time and labor would obtain a just view of the highest efforts of the human mind to solve the mysteries of life and find an illustration of the infinite superiority of the gospel which is of God and not of men. — N. G. C.

The Greek Church and Protestant Missions; or Missions to the Oriental Churches. By Rev. Henry Harris Jessup, D.D., American Presbyterian Missionary, Beirut, Syria. Published by the Christian Literature Company, 35 Bond Street, New York. Paper covers, pp. 40. Postpaid, 25 cents.

This is a timely pamphlet, prepared by Dr. Jessup, who knows of what he writes concerning the Greek Church. We have heretofore referred to the controversy between the Anglican bishop of Jerusalem, Dr. Blyth, and the English Church Missionary Society in reference to what the bishop terms the proselyting course of that society in Palestine. Of course his complaints would lie much more strongly against Presbyterian and Congregationalist missions in the East, so far as they touch the Oriental churches. Bishop Blyth considers these Oriental churches both "orthodox and legitimate," and that any reception of members from those churches into Protestant churches is schismatical. In this pamphlet Dr. Jessup states briefly but clearly the position of these Oriental churches, showing that although they accept the decisions of one or more of the ancient councils they are corrupt in doctrine and in practice. The clergy are illiterate and immoral. Mariolatry and image-worship are prevalent in a disgusting degree. Moslems and Jews look upon these Christians as idolatrous and polytheistic. The Greek Church in one of its prayers to the Virgin says: "May the lips of the impious become dumb who worship not thy revered likeness, O Mary, which was painted by Luke, the most holy evangelist, and by which we have been led to the faith." We commend this pamphlet to all who would understand the condition of the Greek Church and the necessity of missionary work for its reformation.

A Brief History of the Hawaiian People. By W. D. Alexander. New York, Cincinnati, Chicago: American Book Company.

We have been much interested in this volume. It was prepared by Mr. Alexander at the request of the Hawaiian Board of Education, specially for the use of its schools. It first gives in a concise form all that is known of the Hawaiian people, their manners, customs, and beliefs, down to the time of the discovery of the islands by Captain Cook, and then follows the authentic history from Kamehameha's time down to the commencement of the reign of the present queen. The story is

clearly told, but the author confesses that there is a dark side which cannot be presented in a volume of this kind. A complete history of the Hawaiian people for the last seventy years would require an extended record of missionary work, but while there are generous allusions to that work, the author felt that in preparing a book for the public schools he must not dwell upon matters which might be regarded as sectarian. The volume contains several good maps and attractive illustrations.

Mark Hopkins. By Franklin Carter, President of Williams College. Pp. xii; 375. Boston: Houghton, Mifflin & Co. 1892.

The many friends of Dr. Hopkins will welcome this volume by President Carter as a fitting tribute to one of the most eminent of American teachers in Christian philosophy. The seventy-five publications from his pen, including sermons, review articles, occasional addresses, and elaborate volumes, show the wide range of his thought and effort on the great themes that ever engage the human mind. Yet his greatest influence was personal on the lives and character of the students who enjoyed his instructions at Williams College, and on the great audiences that listened to him year after year at the Annual Meetings of the American Board. No one ever heard him on those occasions without admiration of the grandeur of his conceptions of the sublimity and glory of the gospel of Christ.

The author has happily presented in successive chapters the leading characteristics of Dr. Hopkins as professor and president in connection with Williams College; as teacher, author, preacher; as President of the American Board, and as the friend and theologian. A permanent record will here be preserved of his dealing with students on a critical occasion, and of the position taken by him in reference to the affairs of the American Board. Nowhere does the sweet Christian spirit of Dr. Hopkins come out so clearly as in his correspondence with Dr. Ray Palmer and President Garfield in the chapter entitled "The Friend." We cannot but regret that more of his letters were not preserved. These letters and the extracts from his addresses at the Annual Meetings of the Board reveal, as nothing else can, the sweet simplicity and the moral grandeur of his character. His closing years, and his remark as he felt the approach of death, were in keeping with his character as the Christian philosopher.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For all who are in authority in both Christian and non-Christian nations; that rulers and legislators in Christian lands may seek to rule in accordance with the precepts of our Saviour, exemplifying in their conduct and legislation the principles of our holy religion, and keeping plighted faith with less favored nations; and that in non-Christian lands kings and emperors may not judge of the teachings of Christ by the misdeeds of men, and that their hearts may be so moved by the Spirit of God that the way of the Lord shall be prepared among the nations.

ARRIVAL IN THE UNITED STATES.

March 26. At New York, Rev. C. A. S. Dwight, of the Western Turkey Mission.

MARRIAGE.

March 29. At Hastings-on-Hudson, Burt M. Bridgman, M.D., to Miss Esther H. McConnell, both under appointment to the Zulu Mission.

DEATHS.

January 14. At Bailundu, West Africa, of meningitis, Mabel Means, youngest daughter of Rev. and Mrs. Wesley M. Stover, aged 3 years and 7 months.

January 23. At Kamondongo, Bihé, West Africa, of croup, Erwin, infant son of Dr. and Mrs. Charles F. Clowe.

February 26. At Manchester, Vt., Rev. Asa Hemenway, in the eighty-second year of his age. Mr. Hemenway was born at Shoreham, Vt., July 6, 1810; graduated at Middlebury College in 1835, and at Andover Seminary in 1838. Sailing for the mission to Siam in 1839 he labored there for ten years till that mission was closed. Returning to the United States in 1850 he preached in various churches in New York and Vermont, retaining his deep interest in foreign missions to the last. A faithful disciple of Him who came to save men.

March 9. At Mardin, Turkey in Asia, Margaret Elizabeth, daughter of Dr. and Mrs. D. M. B. Thom.

March 13. At Farmingdale, N. J., Rev. Epaminondas J. Pierce, who for four years, between 1854 and 1858, was a missionary in connection with the American Board at the Gaboon, West Africa.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Preaching among the Old Armenians. (Page 189.)
2. A touring missionary in Eastern Turkey. (Pages 198–201.)
3. Story of the Hong Kong Mission. (Page 191.)
4. Progress in the Province of Shantung, North China. (Page 203.)
5. The work on Ruk, Micronesia. (Page 195.)
6. The conversion of an Indian chief. (Page 205.)
7. Items from India. (Pages 207–209.)

Donations Received in March.

MAINE.

Aroostook county.		
Presque Isle, Cong. ch. and so.		15 00
Cumberland county.		
Cumberland Centre, A friend,	2 00	
Deering, Free church,	15 00	
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Hampden, Cong. ch. and so.	3 04	43 04
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Union Conf. of Churches.		
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Searsport, 1st Cong. ch.		15 52
Washington county.		
Eastport, Cong. ch. and so.	5 53	
Milltown, Cong. ch. and so.	6 27	11 80
York county.		
Kennebunk, Union Cong. ch.	33 35	
Limerick, Cong. ch. and so.	8 00	
Limington, Cong. ch. and Sab. sch.	21 46	62 81
		256 67

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Keene, 2d Cong. ch.	9 94	
Rindge, Cong. ch. and so.	45 55	
Surry, Cong. ch. and so.	2 00	
Troy, Cong. ch. and so.	9 00	
West Rindge, G. G. Williams,	10 00	76 49
Grafton county.		
Hanover, Cong. ch., Dartmouth College,		90 14
Plymouth. Of the 126.25 acknowledged in the April *Herald*, 100 was from C. Sargeant to const. himself H. M.		
Hillsboro county.		
Amherst, L. F. B.	170 00	
Bedford, Presb. church,	34 00	204 00
Merrimac county.		
Webster, 1st Cong. ch.		27 00
Rockingham county.		
Northwood, Cong. ch. and so.		10 00
Strafford county Auxiliary.		
Centre Harbor, Rev. Robert Ford,	4 00	
Centre Sandwich, Levi W. Stanton,	10 00	14 00
Sullivan county.		
Newport, Cong. ch. and so.		96 61
		518 24
Legacies. — Walpole, Rev. Thomas Bellows, by J. W. Knight, Ex'r,		100 00
		618 24

VERMONT.

Addison county.		
Cornwall, E. R. Robbins,	10 00	
Vergennes, Cong. ch. and so.	15 00	25 00
Franklin county.		
Sheldon, Cong. ch. and so.		6 26
Lamoille county.		
Marshfield, Cong. ch. and so., 2.06; J. R. W., 2,	4 06	
Morrisville, Cong. ch. and so.	6 00	10 06
Orange county.		
Brookfield, 2d Cong. ch.		13 25
Orleans county.		
Newport, 1st Cong. ch.		17 40
Rutland county.		
Brandon, Cong. ch. and so.	7 00	
Castleton, "A. E." and "M. R."	10 00	
Clarendon, Cong. ch. and so.	20 00	37 00
Washington county.		
Barre, Mrs. Phebe Gale, deceased, to const. Rev. CHARLES W. LONGREN, H. M.	75 00	
Waterbury, Two friends,	7 00	82 00

Windham county.
Bellows Falls, 1st Cong. ch. 113 30
Brattleboro, Cent. Cong. ch., m. c., 30.57; "H.," 5, 35 57
South Wardsboro, Cong. ch. and so. 3 00
West Brattleboro, Cong. ch. and so. 22 93
Windham, Cong. ch. and so., 41.25; Banks Fund, 1, 42 25—217 05
408 02

Legacies.—Johnson, Dexter Whiting, by I. L. Pearl, Ex'r, 500 00
908 02

MASSACHUSETTS.

Barnstable county.
Harwich, Cong. ch. and so. 19 36
Hyannis, Cong. ch. and so. 3 00—22 36
Berkshire county.
Hinsdale, Cong. ch. and so. 10 13
Bristol county.
Fall River, Central Cong. ch., of which 18.10, m. c. 46 85
Mansfield, Cong. ch. and so. 24 86
Taunton, Union Cong. ch., 43; Trin. Cong. ch., to const. CHARLES T. WILLIAMS and ANNA M. DEAN, H. M., 200, 243 00—314 71
Brookfield Association.
North Brookfield, 1st Cong. ch. 53 18
Dukes and Nantucket counties.
Edgartown, Cong. ch. and so. 10 00
Essex county.
Andover, Free Christian ch. 49 00
Essex county, North.
Bradford, Mrs. Warren Ordway, to const. Miss CAROLINE DOANE COGSWELL, H. M. 100 00
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Longmeadow, Cong. ch. and so. 10 04
Mittineague, Cong. ch. and so. 24 36
Monson, Cong. ch. and so., 23.77; M. L. C., 5, 28 77
South Hadley Falls, Cong. ch. and so. 10 57
Southwick, Cong. ch. and so. 10 00
Springfield, Olivet Cong. ch., with other dona., to const. Mrs. NELLIE C. HAZEN, H. M. 42 00
Westfield, Cong. ch. and so. 3 50—183 13
Hampshire county.
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Lexington, Hancock Cong. ch., 40.15; Lex., 20, 60 15
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Malden, A friend, to const. Mrs. ABI T. HUNTLEY, H. M. 100 00
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South Natick, John Eliot ch. 22 61
West Newton, 2d Cong. ch. 276 70
West Somerville, Cong. ch. and so. 16 74—2,398 30
Middlesex Union.
Fitchburg, Calvinistic Cong. ch. 18 36
Groton, Union Cong. ch. 89 37
Harvard, Cong. ch. and so. 18 00—125 73
Norfolk county.
Brookline, Harvard Cong. ch. 402 29
Dedham, ——, 4 00
Hyde Park, 1st Cong. ch. 75 36
Norwood, Rev. A. L. Loder, for native preacher in Madura, 10 00
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South Weymouth, A. O. Crawford, toward sup. of native preacher, care Rev. L. S. Gates, 15 00—514 79
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Suffolk county.
Boston, Old South ch., 4,350; Eliot ch. (Roxbury), 15; do., An absent member, 957.39; do., An absent member, 50; Shawmut ch., 972.66; Walnut-ave. ch., 682.13; Central ch. (Jamaica Plain), 333.43; Phillips ch., Members, to const. EVERETT BURNHAM, H. M., 100; Winthrop ch. (Charlestown), 88.41; Mt. Vernon ch., Mrs. E. C. Parkhurst, 50; Boylston ch. (Jamaica Plain), 37.63; Park-st. ch., Rev. J. L. Withrow, D.D., 50; do., H. W. Snow, 10; Y. W. C. A. of Warrenton-st., toward support of Mrs. E. A. Bell, 17.75; A friend (Dorchester), 5; A friend, 3, 7,722 40
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Worcester county, North.
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12,507 74

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39,016 85

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Putnam, 2d Cong. ch. 53 03
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2,694 69

NEW YORK.

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Jamestown, 1st Cong. ch. 21 00
New York, Broadway Tab., Friends, 26; M. W. Lyon, 50; A friend, 1,000; A friend, 3.50, 1,079 50
Northville, Cong. ch. 22 83
Salamanca, 1st Cong. ch. 6 46
Syracuse, Plymouth Cong. ch. 17 90
Utica, Plymouth ch. 4 84
West Winfield, Cong. ch. 8 45--1,537 93

NEW JERSEY.

Chester, 1st Cong. ch. 20 00
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PENNSYLVANIA.

Erie, M. W. Tyler, 25 00
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Philadelphia, Central Cong. ch., add'l, 100 00
Scranton, Plymouth Cong. ch. 17 66
Shenandoah, Cong. ch. 5 70
Wilkes-Barre, "In memory of Albert Samuel," 3 60——154 82

WEST VIRGINIA.

St. Albans, Edith Mohler, 1 50

FLORIDA.

De Land, A. H. 70 00
Georgiana, Wm. Munson, 40.08; Mrs. Wm. Munson, 10; F. W. Munson, 2, 52 08
St. Petersburg, Cong. ch. 4 50
Theressa, B. E. Van Burn, 1 00——127 58

ALABAMA.

Shelby, Church of the Cnvenant, 16 90
Talladega, Cong. ch., Rev. and Mrs. H. S. De Forest, to const. Mrs. Helen De F. Birge, H. M. 100 00——116 90

MISSISSIPPI.

Rodney, Alcorn Coll., for support of Rev. B. F. Ousley's work, 13 00

LOUISIANA.

New Orleans, University Church, 7 66

ARKANSAS.

Little Rock, Pilgrim Cong. ch. 7 80

TEXAS.

San Antonio, ——, 3 00

INDIANA.

Angola, "E." 8 50

KENTUCKY.

Pleasant View, M. M. Lickorish, 4 00
Williamsburg, Cong. ch 8 51——12 51

MISSOURI.

Amity, Cong. ch. 10 00
Dawn, Welsh Cong. ch. 5 00
Hamilton, 1st Cong. ch. 7 90
Neosho, 1st Cong. ch. 12 35——35 25

OHIO.

Alliance, Rev J M. Thomas and family, 10 00
Atwater, Cong. ch. 29 00
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Austinburg, L. J Deming, 15 00
Bellevue, Lyme Cong ch. 29 60
Cincinnati, Wm. J. Breed, 100 00
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Conneaut, F. N. Hayne, 25 00
Delaware, Rev. John H. Jones, to const. Jennie P. Cochran, H. M. 140 00
Hudson, Cong. ch. 10 00
Lucas, Cong. ch. and Sab. sch. 14 50
Mansfield, Tracy and Avery, 100 00
Medina, Cong. ch., to const. Rev. J. R. Nichols, Rev. R. Chapin, George Thomson, H. M. 200 81
North Ridgeville, Cong. ch. 13 16
Oberlin, 1st Cong. ch., 267.96; Mrs. E. B. Clarke, 10, 277 96
Paddy's Run, Cong. ch. and so. 15 30
Springfield, 1st Cong. ch. 27 90
Steubenville, Cong. ch. 5 00
Thomastown, Mrs. Rachel Davies, to const. Miss Rachel Davies, H. M. 100 00
Toledo, 1st Cong. ch., for seven catechists, Madura, 298.68; Central Cong. ch., 5.75; Edson Allen, 2, 306 43
Washington, Cong. ch. 13 00
West Andover, Cong. ch. 13 00--1,455 94

ILLINOIS.

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Blue Island, Cong. ch. 20 00
Buda, Cong. ch. 139 28
Chicago, 1st Cong. ch., 125.57; Ashland-ave. Cong. ch., 3.09; New Eng. Cong. ch., 91.90; U. P. Cong. ch., m. c., 10.85; Porter Memo. Y. P. S. C. E., for young missionaries, 5; Unknown friend, 25c. 236 66
Du Quoin, Mrs. M. A. Arms, 5 00
Earlville, J. A. D. 25 00
Englewood, Pilgrim Cong. ch. 150 50
Evanston, Cong. ch. 124 50
Galesburg, 1st Cong ch. 51 60
Griggsville, Cong. ch. 36 40
Hampton, Cong. ch. 6 14
Havana, Franklin T. King, 1 00
Hillsboro, Cong. ch. 8 15
Huntley, Cong. ch. 12 30
Illini, Cong. ch. 22 00
Jefferson Park, Cong. ch. 16 31
Lincoln, R. W. Crowell, 5 00
Malta, Cong ch. 21 33
Marseilles, Cong. ch. 50 00
Morgan Park, Cong. ch. 26 74

Naperville, Y. P. S. C. E., for young missionaries, 13 00
Paxton, Cong. ch. 143 21
Plymouth, Cong. ch. 20 00
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Shabbona, Cong. ch. 41 24
South Chicago, Cong. ch. 25 00
Springfield, 2d Cong. ch. 12 00
Sycamore, Cong. ch. 77 31
Tolona, Mrs. L. Haskell, 10 00
Wilmette, Cong. ch. 50 00
Woodstock, Cong. ch. 26 00—1,420 77

Legacies.—Chicago, Philo Carpenter, interest, 54 00

1,474 77

MICHIGAN.

Almont, Cong. ch. 31 00
Bronson, Cong. ch. 2 50
Charlotte, B. Landers, 5 00
Farwell, Cong. ch. 7 50
Frankfort, A friend, 20 00
Irving, Cong. ch. 1 66
Kalamazoo, Miss Ida Van Zant and brother, for Africa, 2 00
Kendall, Cong ch. 9 17
Mattawan, Cong. ch. 4 00
Middleville, Cong. ch. 3 34
Northport, Cong. ch. 3 03
Omena, Cong. ch. 1 46
Otsego, Cong. ch. 5 65
Portland, 1st Cong. ch. 10 27
Republic, Miss Mary Erwin, 10 00
Webster, Cong. ch. 13 00
Wheatland, Cong. ch. 38 25
Whittaker, Cong. ch. 6 31—174 14

WISCONSIN.

Baraboo, 1st Cong. ch. 11 88
Beloit, 1st Cong. ch. 157 15
Brodhead, Cong. ch. 5 54
Delavan, Charles T. Smith, 100 00
Evansville, Y. P. S. C. E., for young missionaries, 6 25
Milton, Cong. ch. 20 82
Mondovi, Cong. ch., toward salary of Rev. C. N. Ransom, 11 75
Plymouth, Y. P. S C. E., for young missionaries, 9 08
Sparta, Cong. ch. 52 46—374 93

Legacies.—Kenosha, George H. Starr, by Charles F. Nevin, Ex'r, 1,130 00

1,504 93

IOWA.

Alton, 1st Cong. ch. 5 62
Anamosa, Cong. ch., m. c. 1 80
Berwick, Cong. ch. 5 00
Cherokee, F. E. Whitmore, to const. Rev. ORTHELLO V. RICE, Rev. JAMES B. CHASE, Rev. JOHN C. STODDARD, H. M. 200 00
Clinton, Cong. ch. 18 61
Danville, Mrs. S. H. Mix, 1 00
East Des Moines, a friend, 15 00
Galt, Cong. ch. 5 20
Gilbert Station, Y. P. S. C. E., for young missionaries, 12 50
Glenwood, 1st Cong. ch. 17 75
Grinnell, Cong. ch. 15 85
Hampton, 1st Cong. ch. 44 00
Iowa Falls, Cong. ch. 11 25
Lansing Ridge, Cong. ch. 4 00
Manson, Cong. ch., 5; Y. P. S. C. E., for young missionaries, 25, 30 00
Muscatine, 1st Cong. ch. 103 44
Newton, Wittemberg Cong. ch. 21 10
Onawa, Cong. ch. 7 60
Osage, Cong. ch. 67 00
Rowan, Cong. ch. 3 30
Wayne, Cong. ch. 25 00—615 02

Legacies.—Iowa City, Miss Emma E. Dare, by J. A. Edwards, Ex'r, 136 63

751 65

MINNESOTA.

Appleton, Cong. ch. 2 65
Glencoe, Cong. ch. 16 50
Minneapolis, 2 members Park-ave. Cong. ch., 3; Silver Lake Cong. ch., 35.15; Vine Cong. ch., 13; Members of Plymouth ch., 37.90; Lyndale Cong. ch., 27.60, 116 65
Plainview, Cong. ch. 23 18
Rochester, A friend, 10 00
Stillwater, Cong. ch. 5 44
Stockton, M. M. 2 00
St Paul, Bethany Cong. ch., 41; Atlantic Cong. ch., 10.55, 51 55—227 97

KANSAS.

Brookville, Cong. ch. 2 25
Burlington, Cong. ch. 10 00
Fairview, Cong. ch. 2 75
Ft Scott, H. T. Gillis and family, 1 00
Lawrence, Pilgrim Cong. ch. 41 40
Louisville, Cong ch. 6 00
Onaga, Cong. ch. 6 12
Oneida, Cong. ch. 2 50
Stockton, Cong. ch. 3 02
Wichita, Henry Burd, 1; Mrs. Shinkard, 2, 3 00—78 04

NEBRASKA.

Beatrice, 1st Cong. ch. 18 00
Fremont, 1st Cong. ch. 61 10
Kearney, Cong. ch., A friend, for work in Jaffna College, to const. Rev. JOHN ASKIN, H. M. 50 00
Omaha, Plymouth Cong. ch. 37 40
Surprise, Mrs. J. H. Greenslit, 10 00—176 50

CALIFORNIA.

Fresno, Cong. Chinese Mission, 5 00
Messina, Highland Cong. ch. 7 00
Oakland, 1st Cong. ch., 100; Harry Perks, for work in Yu Chow, 6, 106 00
Poway, Cong. ch. 13 50
San Francisco, Cong Chinese Mission, 9 05
San Lorenzo, Rev. T. B Perkins, 5 00—145 55

COLORADO.

Colorado Springs, 1st Cong. ch. 121 87
Crested Butte, Cong. ch. 13 55
Denver, Boulevard Cong. ch. 18 04
Grand Junction, Cong ch. 19 55
Rico, People's Cong. ch. 17 00—190 01

WASHINGTON.

Steilacoom, Cong. ch. 6 00

NORTH DAKOTA.

Hope, Cong. ch. 13 56
Oberon, Cong. ch. 2 50
Sanborn, Cong. ch. 2 50—18 56

SOUTH DAKOTA.

Bon Homme, Cong. ch. 4 63
Centreville, Cong. ch. 5 00
Clark, Cong. ch. 10 10
Elk Point, Cong. ch. 17 13
Faulkton, Cong. ch. 8 00
Lakeport, Cong. ch. 3 78
Pierre, Cong. ch. 2 70
Wakonda, Cong. ch. 3 00—54 34

MONTANA.

Helena, 1st Cong. ch., add'l, 1 00

DOMINION OF CANADA.

Province of Manitoba.
Treherne, Rev. H. W. Fraser, 9 32

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For the Canadian Station, West Central Africa Mission, 700 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Husinec, Friends, for Africa, 70
Bulgaria, Samokov, "W. W." 15 00
China, Peking, Church contribution, 87 42
Italy, Florence, A friend, 50 00
Turkey, ——, Friends, 100 00—253 12

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 8,812 24

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 4,720 00

For Miss Haven's refit and traveling expenses, 425 00
Additional for Bridgman school, China, 129 00—5,274 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For house at Matsuyama, Japan, add'l, for Miss Gunoison, 1,000 00
To const. Mrs. H. W. Mills, H. M. 100 00—1,100 00

MISSION SCHOOL ENTERPRISE.

Maine. — Mechanic Falls, Y. P. S. C. E., 7.25; Milltown, Cong. Sab. sch., for support of Boys' sch. in Turkey, 76.73; Otisfield, Y. P. S. C. E., 5; Wilton, Y. P. S. C. E., 1.10; York Village, Y. P. S. C. E., 5.75, 95 83
New Hampshire. — Franklin, Y. P. S. C. E., 2; Keene, 2d Cong. Sab. sch., 25; Y. P. S. C. E. of do., 5; Walpole, Y. P. S. C. E., 5, 37 00
Vermont. — Dummerston, Cong. Sab. sch., 10.50; Springfield, Y. P. S. C. E., 6.45; Windham, Y. P. S. C. E., 1; Woodstock, Y. P. S. C. E. of 1st Cong. ch., toward support of student at Aintab, 15, 32 95
Massachusetts. — Amesbury, Main-st. Y. P. S. C. E., 5; Ashfield, Y. P. S. C. E., 22.56; Athol Centre, Y. P. S. C. E., 2.83; Auburn, Y. P. S. C. E., 12.48; Boston, Highland ch. Y. P. S. C. E., 13.66; Fall River, Y. P. S. C. E. of Central Cong. ch., 25; Florence, Y. P. S. C. E., 5.15; Gill, Y. P. S. C. E., 1.67; Lynn, Y. P. S. C. E. of North Cong. ch., 28.22; Sixteen acres, Y. P. S. C. E., 3.44; South Royalton, Y. P. S. C. E., 2; Spencer, Y. P. S. C. E. of 1st Cong. ch., 10; Springfield, Y. P. S. C. E. of White-st. Cong. ch., 10.50; Tewksbury, Cong. Sab. sch., for "printing and distributing Bibles," 17; Westford, Y. P. S. C. E., 25; Worthington, Y. P. S. C. E., 1.86, 186 37
Rhode Island. — Peace Dale, A class in Cong. Sab. sch., for Africa, 3.15; Riverside, Cong. Sab. sch., 4.56, 7 71
Connecticut. — Andover, Y. P. S. C. E., 5; Berlin, 2d Cong. Sab. sch., 25; Bridgeport, Y. P. S. C. E. of South Cong. ch., 10.25; Colchester, 1st Cong. Sab. sch., 74.02; East Woodstock, Y. P. S. C. E., 8.54; New Haven, Y. P. S. C. E. of College-st. Cong. ch., 10; Norwich, Faith, Delia, and Dickson Leavens, for scholarship at Erzroom High School, 10, 142 81
New York. — Berkshire, Cong. Sab. sch., 30; Brooklyn, Lewis-ave. Cong. Sab. sch., of which 50 for 2 scholarships in Bardezag High sch., to const. Miss Alice Palmer, H. M., 100; Randolph, Y. P. S. C. E., 2.50; Rutland, Y. P. S. C. E , 81c. 133 31
Pennsylvania. — Lander, Cong. Sab. sch. 2 08
Tennessee — Memphis, Y. P. S. C. E. of Strangers' Cong. ch. 8 00
Arkansas. — Little Rock, Pilgrim Cong. Sab. sch. 1 88
Kentucky. — Williamsburgh, Y. P. S. C. E. 16 45
Missouri. — Neosho, Y. P. S. C. E. of 1st Cong. ch., 3; St. Louis, Y. P. S. C. E. of 1st Cong. ch., 12.20, 15 20
Ohio. — Cleveland, Y. P. S. C. E. of Park Cong. ch., for work in China, 10; Conneaut, Cong. Sab. sch., 10; Marysville, Y. P. S. C. E. of 1st Cong. ch., 9.50; Norwalk, Mission Band of Cong. ch., for pupil in China, 10; Toledo, Y. P. S. C. E. of Washington-st. Cong. ch., for China, 15; Washington, Cong. Sab. sch., 3.20, 57 70
Illinois. — Amboy, Y. P. S. C. E., 5.53; Altona, Cong. Sab. sch., 1.18; Bloomington, Y. P. S. C. E. of 1st Cong. ch., 3.38; Chicago, New Eng. Cong. Sab. sch., 24.40; Illini, Y. P. S. C. E., 10; Jefferson Park, Y. P. S. C. E., 4; Ridgeland, Cong. Sab. sch., 4.10; Rockford, 1st Cong. Sab. sch., 20.85, 73 44
Wisconsin. — Arena, Y. P. S. C. E. of 1st Cong. ch., 5.75; Ashland, Y. P. S. C. E., 4, 9 75
Iowa — Burlington, Cong. Sab. sch, 10; Ionia, Y. P. S. C E., for Bible-reader, Madura, 7.60; Muscatine, Green-st. Mission Sab. sch., 5; Osage, Cong. Sab. sch., 10, 32 60
Minnesota. — Edgerton, Y. P. S. C. E. of 1st Cong. ch., 1.33; Minneapolis, Lyndale Cong. Sab. sch., 6.45; do., Fifth-ave. Cong. Sab. sch., 4.48; St. Paul, Plymouth Cong. Sab. sch., 94c.; Worthington, Union Cong. Sab. sch., 3.41, 16 61
Kansas. — Onaga, Cong. Sab. sch. 2 00
California. — South Riverside, Cong. Sab. sch., 5; do., Y. P. S. C. E., 3.50, 8 50

880 19

CHILDREN'S "MORNING STAR" MISSION.

New Hampshire. — West Lebaoon, Mission Band, 10 00
Massachusetts. — Chicopee, 1st Cong. ch. 9 36
Connecticut. — Bridgeport, 1st Cong. Sab. sch., 10; Norwich, Faith and Delia Leavens, 1, 11 00
Illinois. — Roscoe, Mrs. Mary A. Ritchie, 1 00

31 36

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Bath, Y. P. S. C. E. of Winter-st. Cong. ch., for self-help dep't of Bardezag High School, 25; Machias, Y. P. S. C. E., for do., 5.80; Orland, H. T. and S. E. Buck, for Niigata schools, 10, 40 80
New Hampshire. — Hanover, Mr. and Mrs. L. B. Downing, for Rev. A. B. Case's work, Parral, 5; Wolfeboro, T. C. Jerome Union, Y. P. S. C. E., for city mission work, care of Mrs. Newell, Constantinople, 24.83, 29 83
Vermont. — Stockbridge, Rev. Thomas S. Hubbard, for relief in Ogaki, care of Rev. J. D. Davis, 5; 25 acknowledged in April *Herald* was received from West Randolph, 5 00
Massachusetts. — Arlington, A friend, by Emily Tolman, for Kindergarten teacher, care of Mrs. C. A. Clark, Japan, 20; Boston,

C. B. Botsford, for printing office at Samokov, 100; do., J. N. Denison, for Bihé Farm school, 100; do., Harvard ch. Bible-class and other friends, for native pastor at Esidumbini, 25; Grafton, Mrs. R. Taylor, for Rev. A. B. Case's work, Parral, 5; Harvard, Rev. C. C. Torrey, for work of Mr. Clark, Austria, 5; Haydenville, Mrs. J. W. Page, jr., for educa. of girl, care of Rev. J. S. Chandler, 20; Malden, 1st Cong. ch., for the poor of Constantinople, care of Rev. J. K. Greene, 30; Middleboro, Lenda-Hand Club, for use of Mrs. L. O. Lee, Marash, 50; Newton Centre, 1st Cong. ch., A friend, for 2 add'l preachers in India, care of Rev. J. C. Perkins, 80; Springfield, Eastern-ave. Sab. sch., for school at Shingare Tukai, Ahmednagar District, 40; do., Grace Fairbank, for child's paper, Marathi, care of Mrs. R. A. Hume, 53; Westhampton, R. W. Clapp, for work of Mrs. Goodrich, China, 100, 628 00

CONNECTICUT. — East Windsor, Y. P. S. C. E. of 1st Cong. ch., for support of boy at Pasumalai, care of Rev. J. C. Perkins, 7 50

NEW YORK. — Baiting Hollow, Y. P. S. C. E., for work of Rev. D. A. Richardson, Erzroom, 5; Binghamton, Plymouth Cong. Sab. sch., for Zahroohee, Erzroom, 25; Clifton Springs, Miss Abbie M. Colby, for Okayama Orphan Asylum, 21; New York, Pilgrim Cong. ch. Y. P. S. C. E., for village work, Madura, care of Rev. J. C. Perkins, 40; Randolph, Cong. ch., for school at Pasumalai, care of Dr. Washburn, 10.66; Rome, Welsh Cong. ch., for work of Rev. J. P. Jones, Madura, 20; Sherburne, ———, for work of Zoropopel, Erzroom, 15, 136 66

MISSISSIPPI. — Tougaloo, King's Daughters of Tougaloo University, for work of Miss Nancy Jones, 40 44

TEXAS. — Sherman, Young Ladies' Soc'y of Sherman Institute, for educa. of Mr. Minas, Cesarea, 5 00

MISSOURI. — St. Louis, Mrs. R. Webb, for lot for Adana Seminary, care of Miss Lizzie S. Webb, 250 00

OHIO. — Akron, West Hill Cong. ch., for Boys' school, Niigata, 25; Cleveland, Jennings-ave. Cong. ch., 26.50; T. P. Handy, 50; Chas. A. Post, 10; S. T. Wellman, 100; Friends, by Justus L. Cozad, 78.65; John P. Sawyer, 5; Henry Taylor, 5; George S. Wright, 10; W. H. Stevens, 10; Young people of Hough-ave. Cong. ch., 4; all for Niigata schools, care of Mr. Newell; Litchfield, Susan S. Button, for educa. of two young men, care of Rev. R. Chambers, 4; Oberlin, 2d Cong. ch., Professor Powers' Bible class, for student at Anatolia College, 18; Ravenna, Mr. and Mrs. Theo. Clark, for Niigata schools, 20; Toledo, W. I. Squire, for work of Miss Miner, Tung-cho, 10; West Andover, Cong. ch., for Niigata schools, 11.50, 387 65

ILLINOIS. — Englewood, North Cong. ch., Y. P. S. C. E., for use of Mr. Gregorian, 20; Chicago, Afternoon Sab. sch. of 1st Cong. ch., 25; do., Rev. H. M. Scott, 5; both for Niigata schools; Normal, Y. M. and Y. W. C. A. of State Normal school, toward salary of Sarkis K. Adjerian, to const. FRANK WESCOTT, H. M., 100; Wheaton, College Miss'y So., for support of native evangelist, Harpoot, 50, 200 00

MICHIGAN. — Grand Rapids, A friend, for use of the Misses Cozad, 20 00

IOWA — Des Moines, North Park ch., friends, for scholarship at Anatolia College, 12 50

MINNESOTA. — Northfield, Y. W. C. A. and Y. M. C. A. of Carleton College, toward salary of Mr. Wingate, Marsovan, 100; St. Paul, Plymouth Cong. Sab. sch., for Central College Building, Tung-cho, 5, 105 00

NEBRASKA. — Crete, 1st Cong. ch., for work of Rev. F. W. Bates, 42 24

OREGON. — Forest Grove, Cong. Sab. sch., toward support of Fah-Soong, care of Rev. G. M. Gardner, 20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For scholarship, Harpoot,	10 00	
For use of Miss Wheeler, Harpoot,	5 00	
For use of Mrs. Rand, Micronesia,	29 25	
For Mrs. Logan's school, Ruk,	5 00	
For work of Miss Houston, Madura,	30 00	
For use of Miss Newton, Foochow,	1 00	
For use of Miss Dudley, Japan,	5 00	
For housekeeping expenses of Miss M. H. Pixley,	75 00	
For medical services for Miss G. R. Hance,	45 00	
For building in Parral, Mexico,	600 00	
For house at Kumamoto, Japan,	2,000 00	
Balance for school-building, Myabashi, Japan,	27 03	
For Testaments for Miss Bartlett's school, Smyrna,	25 00	
For Girls' school, Okayama, Japan,	10 00	
For cablegrams from Japan,	17 98	
For European Turkey, for contingents,	902 00	--3,787 26

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Beggars' school, Aintab,	25 50	
For support of little orphan girl, care of Miss Meyer,	20 00	
For extra pupil, Sivas,	8 00	
For Mrs. A. H. Smith's primary class, China,	7 27	
For Rev. J. D. Davis' work,	60 60	
For Miss Millard, of which 6 for support of six girls,	10 00	
For use of Miss Kinney, Ruk,	10 00	
For Miss Evans' "country day-school,"	10 00	
For Miss Evans' school,	5 00	
For Miss Howes' Kindergarten,	300 00	
For native teacher, traveling expenses to Erzroom,	50 00	
For Miss Haskins' school, Mexico,	180 00	
For Rahuri Girls' school (add'l),	200 00	
For Girls' school, Marash,	142 73	
For do. at Hadjin,	113 30	
For Bible-readers, Hadjin,	42 90	
For Bible-readers, Smyrna,	105 00	
For Bible-women's work and training, Mardin,	300 00	
For chapel, Chihuahua, Mexico,	450 00	
	2,040 30	
Less error, part of $200 in April *Herald*,	120 00	--1,920 30
		7,638 18

From THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer.*

Income of the "Avery Fund," for Missionary Work in Africa,	373 75
Donations received in March,	48,728 48
Legacies received in March,	28,429 74
	77,158 22

Total from September 1, 1891, to March 31, 1892: Donations, $270,785.02; Legacies, $124,609.18 = $395,394.20.

For PERA CHURCH BUILDING, CONSTANTINOPLE.

Collected by Rev. Cyrus Hamlin, D.D.

MASSACHUSETTS. — Worcester, Philip W. Moen,	250 00
Previously acknowledged,	9,381 72
	9,631 72

For Young People.

THE WORSHIP OF THE FAIRY FOX.

BY REV. HENRY KINGMAN, OF TIENTSIN, NORTH CHINA.

I THINK we have all of us, whether we are so old as to have forgotten it, or so young as to remember it very well, passed through a time when we believed in fairies. But as we get older, fairy stories lose their interest for us, and when

A TOWER IN THE GREAT WALL OF CHINA.

we learn that our bread and butter and all the other pleasant things of life come only by working for them, and not by the kindness of fairies, — or such delightful little creatures as Palmer Cox's brownies, — then we lose faith in them altogether, and become quite too sober and matter-of-fact. And this is where you and I are very different from a Chinaman; because, no matter how hard a Chinaman has to rake and hoe and grub for his daily bread, his faith in the

fairies never leaves him. If you see an old Chinese gentleman with large spectacles, and a face so grave that it makes you quite chilly even to look at him, you would never think that he would kneel down and pray to a fairy that any small boy at home could tell him was all moonshine. And yet he will! and do more than this too, if he is one of the common people.

I really wish that the Chinese fairies were more like these same brownies that you all know so well — always wearing a smile or a grin and brimming over with goodhumor and helpfulness. But if you were to guess from now till nighttime what sort of fairies they are that nearly all the common people of Tientsin believe in and worship, I am sure you would not guess rightly; they are the "Fairy family": the fox, snake, hedgehog, weasel, and rat. Not the kind with gossamer wings, you see, or in the shape of little men and women — but very ugly creatures that most of us do not even care to look at. And the people's belief in them is not at all a make-believe kind of faith, but a worship in downright earnest. You will find shrines for them in many houses.

When I was in Mongolia last summer, I was looking at one of these large towers of the Great Wall, like the one in the foregoing picture, only higher, and trying to find out how we could climb up to the top. On one side of it, in the stonework that you see around its base, there was a small hole, just large enough for a man to crawl into on his hands and knees; this ran right into the tower, into pitch darkness. We crawled in. There was a little tunnel inside, with a square hole at one end of it leading up to the top of the tower; but the tunnel itself was very dark and dirty, and just the place for a beast's den — for it was far from any houses, and there are foxes and wolves in Mongolia which would be glad of such a hiding-place. As we crawled out we noticed pieces of paper pasted on the stone, with characters written on them. What do you think they said? That wretched little hole had been dedicated as a home of the fairy fox, and these pieces of paper, with sentences of prayer or praise on them, had been brought by worshipers and pasted about the door of this curious temple. Some one had probably seen a fox take refuge there, and jumped to the conclusion that it was the real fairy fox and that he must be worshiped.

Now can you tell a fairy fox from a common everyday fox? The trouble is just there; it is hard to tell, except when you see him in the very act of changing into a beautiful woman or an old man, or perhaps vanishing entirely; then you know that it was a fairy fox. But although every Chinaman knows and is taught that the fox can make these changes easily, yet very few have really seen him just at the moment when the change was taking place. Ancient philosophers say that the fox at the age of fifty can take the form of a woman; at one hundred can become a young girl or a wizard, if he chooses; that at one thousand he is admitted to the heavens, and becomes the "celestial fox." The common people, though, say that he only has to practise certain occult arts for 600 fairy years — which are only eighty of our years — and then he is immortal and can change his shape as he pleases.

A year or two ago, in the city of Tung-cho, a man saw, or pretended to see, a fairy fox take refuge in a hole in the city wall. The news spread quickly, and people began to come from all quarters to offer worship at the hole in the brickwork and pray for what they wanted most. As offerings flowed in, a little temple

was built against the side of the wall, as you see it in this picture below; and here hundreds burned their incense and besought the fairy fox to be merciful to them and help them. Some thought that the powerful fairy heard their prayers and sent an answer. These brought strips of cloth, with short sentences of praise or of thanksgiving written on them, and hung them on the wall above the shrine, as you see them there. One of these, which you often see on idol shrines, has the words "Ask and it shall he given"; another calls the fox "Preserver of all life"; and some refer to him as enlightening or saving all men. Indeed he is

A FOX TEMPLE BY THE CITY WALL AT TUNG-CHO.

constantly working miracles of healing or help, so the people believe, and the worship of many a gorgeous idol in the temple is neglected for that of the god-fox.

If you were to go into his temple, here in Tientsin, you would not see any image of the fox himself, but only one of a solemn Chinese mandarin, with his wife, — Mrs. Fox, — sitting by his side, and a number of small boys and girls about them — the little foxes. It is not considered respectful to make a picture or an image of him as an animal, so he appears always as a grave old gentleman, very unlike the sly, skulking creature that you and I have always thought a fox to be. You could never tell, if you were to go into a Chinese temple, what the idols were meant to represent, whether animals or men or fire or thunder or

money or long life, or what else. Below is one, for example, of the thunder-spirit — the very unamiable-looking old patriarch in the middle is he, with mallet and chisel in his hand and a chubby attendant on either side.

There is only room here to say two things more. First, Do you live in New England, pretty near where the *Missionary Herald* is published? If you do, then I think the fairy fox used to be worshiped, much as the Chinese worship him, by the very people who once lived there before you — that is, the Indians. The Pilgrim fathers could have told you about it very well, and John Eliot, who was the great missionary to our own Massachusetts Indians, saw so much of this curious belief that he has written about it in his books. And there, if you look,

THE THUNDER SPIRIT.

you will find what they believed. But the second thing is the more important one. When you next pray to our Father who is in heaven, and especially when you have any trouble or need to bring to him for help or comfort, remember those who at such a time have no better than a fox to tell their troubles to. There are thousands here about me who, when they are in great sorrow, go in all earnestness to beg these five poor animals to help them, not knowing where else to go. Let us remember then, when we pray, to thank our heavenly Father that we know him. Perhaps some day and in some way we may even help those who are now worshiping the fairy fox to thank him with us.

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